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JOHN HARVEY TREAT
OF LAWRENCE, MASS.
CLASS OF 1862

AN ACCOUNT
OF THE
INDEXES,

BOTH
PROHIBITORY AND EXPURGATORY,
OF THE
CHURCH OF ROME

Neque in ipsos modo auctores, sed in libros quoque eorum sævitum, delegato triumviris ministerio, ut monumenta clarissimorum ingeniorum in comitio ac foro urentur. Scilicet illo igne vocem populi Romani, et libertatem senatus, et conscientiam generis humani aboleri arbitrabantur.

Tac. Agric. c. ii.

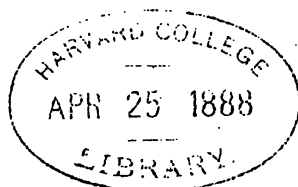
BY THE
REV. JOSEPH MENDHAM, M. A.

W
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John Harvey Treat.

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TO
SIR ROBERT HARRY INGLIS, BART.
WHOSE SHORT CAREER IN PARLIAMENT,
SIGNALIZED BY THE ORIGINAL AND SUCCESSFUL ATTEMPT,
THROUGH THE PROHIBITORY INDEXES
OF ROME,
TO PROVE AND ILLUSTRATE THE EXISTING AND
INHERENT INTOLERANCE OF
HER RELIGION,
AS WELL AS THE DANGER TO EVERY PROTESTANT STATE
IN THE ADMISSION OF HER ADHERENTS
TO POLITICAL POWER,
HAS IMPOSED A DEBT OF DEEP AND CORDIAL GRATITUDE
UPON EVERY FAITHFUL MEMBER OF THE
BRITISH CHURCH,
THE FOLLOWING WORK,
WHICH HUMBLY PROCEEDS IN THE TRAIN OF THE SAME
ARGUMENT,
IS, WITH EQUAL GRATITUDE AND RESPECT,
INSCRIBED,
BY THE AUTHOR.

63-2-59
1963

PREFACE.

SHOULD it be asked, with respect to the present work, as is sometimes done without the highest wisdom, *cui bono*? the author might possibly satisfy himself with the supposed reply of the Apostle Jude, were it inquired of him, why, when intending to write of the common salvation, he occupied nearly his whole address in exposing the character and acts of its enemies. The truth is, a great delusion has long been, and is now, hanging over the minds of men, particularly in this country, respecting the character of the church of Rome and her adherents. It becomes important to remind them, that this is not to be sought in the declarations of individuals of that communion, however respectable, which

are worth nothing—absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition, on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other professedly christian sect, is bound to its peculiar faith and discipline by original engagements, the most sacred, the most precise, the most extended, the most rigorous. And it is there that we are to look for its true and distinguishing character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it, they were obliged by many motives to speak out, and declare themselves, in canons, in decrees, in anathemas, and, above all, in a Creed,* which can, none of

* CHARLES BUTLER, Esq. in accordance with a titular archbishop and a titular bishop, in Ireland, in their examination before Parliament, acknowledges this Creed to be an "accurate and explicit sum-

them, be recalled or concealed. Here at least we fix upon, and bind, the object of our search and pursuit. The Indexes, which are examined in the present work, emanated in a great measure from this assembly; and, with it and many other documents, they stand forth, a specimen and illustration of what the religion of Rome really is. This is precisely the information which the British public require. They are to be directed to look where proof is to be found. They must be taught to inquire for more unexceptionable testimony than that of a man, more especially a Romanist, to his own self, and to his own cause. This is the only way of avoiding error, which may be fatal; and, in any degree, is injurious.

quary of the Roman Catholic Faith." The Rev. GEORGE TOWNSEND, in his triumphant *Accusations of History against the Church of Rome*, &c. with an expression of surprise, forbears to inquire the reasons which have induced that acute and learned controversialist to omit the two last, and certainly very important, clauses of this Creed. Will it be believed, not only that he was ignorant of them, but that he has avowed his ignorance! Yet, after this, and many other similar successes of his literary campaigns, Mr. Butler will probably resume his polemical career, with as much apparent comfort and self-satisfaction as if all his defeats were victories.

It cannot, however, be necessary to re-
 the value of the *subject* at least of the present
 work upon any argument merely temporary and
 defensive. To those, who can estimate the
 utility of historical monuments, which display
 the peculiar features of the human mind in the
 operations of large, conspicuous and powerful
 societies, whether good or bad; and throw a
 light upon the distinguishing acts of provi-
 dence, whether appointing or permitting; and
 who perceive, that the productions, which are
 here reviewed, may be regarded as a Grand
 Index of the sentiment, spirit, and policy of an
 empire claiming, with the most critical exact-
 ness, the terrific appellation of THE MYSTERY
 OF INIQUITY—a work, in any moderate de-
 gree, developing the history and contents of
 the Indexes of modern Rome, will amply re-
 commend itself by its positive and intrinsic
 character.

It may be observed, that the author has
 cautiously abstained from the use of the terms,

Papery and *Papist*, because they are regarded by the members of the Latin church as opprobrious. And yet, with what right, or even policy, the appellations can be disclaimed, is difficult to discover; since the form of the religion intended is mainly distinguished by its connexion with, and dependence upon, the bishop of Rome, denominated the Pope, as its supreme head and sovereign. This is certainly the fact with respect to all the subjects of the Roman See, even those of France and Ireland; who, although certainly in different ways, take the liberty of qualifying their obedience. And why they should decline a denomination, which most accurately designates the principal peculiarity of their religious persuasion, can hardly be accounted for on any other supposition than one which they would repel as an insult, that they are ashamed of their spiritual Lord. On the other hand, an abstinence, equally rigid, will be perceived, from the use of the term, *Catholic*—an abstinence, which courtesy, and a desire

to avoid offence, would have effectually and permanently forbidden, had not the contrary conduct, prompted by the honourable motives just suggested, been perverted into an admission of exclusive right to the appellation. But when, with a degree of ignorance and ungenerousness, which could only be expected from the most degraded and illiterate, the collected papal hierarchy of Ireland, in their *Pastoral Instructions*, subjoined to the *Encyclical Letter* of their present terrestrial Supreme, blush not to assert, that their church “ is one, which alone can glory in the title of CATHOLIC—a title which she has borne from the apostolic times, which her enemies themselves concede to her, and which, if arrogated by any of them, serves only to expose her shame”*—it is time

* Page 53. The late Bp. MILNER, Vicar Apostolic of the Midland District in this country, has, in his *End of Religious Controversy*, Letter xxv. lowered his reputation by the use of the same argument; of the nullity and puerility of which his general good sense could not allow him to be ignorant. Nothing more, indeed, is needed, to put an end to all controversy respecting the competency of the author to settle any religious one, than the perusal of the letter referred to. The reader has only to think of the word *Unitarian*, and the whole fallacy

to inform *them*, and all who think with them, that no true church of Christ concedes that title to the Church of Rome, exclusively, if at all; and that every such church, with every member composing every such church, claim the title for her and themselves, with a confidence and a justice, which they know to be, at least, superior to any belonging to that corrupt and usurping community.

The only remaining duty of the author is, to disclaim the presumption of imagining, that a faultless work is presented. He is sensible of much imperfection, and believes that some may exist, of which he is not sensible. He has, however, endeavoured to escape all, either

stands out. I cannot forbear adding, with respect to this plausible, because deceitful, work, that the reflexion, which but a cursory examination of it most constantly and forcibly impresses upon the mind is, the facility, with which, particularly when aided by opportune suppression, invention and adjustment, Romanists may prove any thing; since the authors and authorities respected by them have maintained every thing. The degree of correctness exhibited in the work, in some particular instances, where it could hardly be avoided without intention and pains, is ably and incontrovertibly ascertained in a *Letter to the Right Rev. John Milner, D. D. &c.* By the Rev. JOHN GARBETT, M. A. 1826. See likewise *Two Letters* to the same by the Rev. T. H. LOWE, M. A.

false, or deficient, representation ; and certainly has never wilfully offended in this respect. He should have considered himself unjustifiable in obtruding upon the world a work of this description, which might not in some degree be considered as complete : and he will thankfully avail himself of any additional information or correction, should the opportunity be presented of using them. Criticism simply hostile will be useless.

May a light from above shine into the darkness, of which the damnatory Catalogues of Rome are both an example and a cause ; and may its blessed and emancipating influence encounter less and less of effectual obstruction, either from anti-christian bigotry or from anti-protestant infatuation !

Sutton Coldfield, November 22, 1826.

AN ACCOUNT, &c.

AMONG the various principles and customs, more especially those of religion, which modern, and professedly Christian, Rome has adopted and perpetuated from the ancient and idolatrous possessors of the great city and its empire, there is none in which the resemblance, or virtual identity, is more conspicuous, than in that policy, by which she has acquired, and by which she retains, her dominion over a great part of the civilized world. No instrument for these purposes, whether of fraud, of flattery, of terror, or of force, was ever refused or overlooked by her. Her code of government embraced all objects, and comprehended the most distant extremes, with all which occupied the intermediate space. The most self-tormenting ascetic and the most voluptuous profligate were almost equal objects of her atten-

tion; and while to the tractable, submissive, and attached she presented every indulgence which was, or was believed to be, in her power, she had tortures and deaths of all horrors to gain, retain, or recover, those who might be rebellious, or meditate rebellion. In short, to no power but modern Rome is equally applicable the encomium of the poet on the antient:

Tu regere imperio populos, Romane, memento ;
 Hæ tibi erunt artes ; pacisque imponere morem,
 Parcere subjectis, et debellare superbos. Aen. vi. 852.

Here is a gigantic, mysterious and long-established power, yet in existence; having indeed suffered much, and therefore the more intent upon retrieving its loss; with no deficiency of skill, and no neglect of instruments. And among these the literary ones, about to be the subject of examination, are not, at least as concerns the retention of empire, the least suitable, necessary, and effectual.

The books generally bearing the title of **PROHIBITORY** and **EXPURGATORY INDEXES**, are catalogues of authors and works, either condemned *in toto*, or censured and corrected, chiefly by expunction; issuing from the church

of modern Rome, and published by authority of her ruling members or societies, so empowered.

It is of some importance to distinguish the titles above given, which signify things essentially different, but which are frequently confounded both by papal and early writers, who ought to understand the subject best, and by modern ones very generally.

The *Prohibitory* Index specifies and prohibits entire authors, or works, whether of known or of unknown authors. This book has been frequently published, with successive enlargements, up to the present time, under the express sanction of the reigning Pontiff; it may indeed be considered as a kind of periodical publication of the papacy, and no attempt or wish is discoverable to prevent its most extensive publicity.

The other class of Indexes, the *Expurgatory*, whether united with the first or not, contains a particular examination of the works occurring in it, and specifies the passages condemned to be expunged or altered. Such a work, in proportion to the number of works

embraced by it, must be, and in the instance of the Spanish Indexes of this kind, is, voluminous. In these, publicity was so little desired, that it was the chief thing guarded against. The earlier editions, in particular, were distributed with the utmost caution, as will incontrovertibly appear in the sequel; and were only intended for the possession and inspection of those, to whom they were necessary for the execution of their provisions. The reason is obvious. It certainly was little desirable, that the dishonest dealings of the authors of these 'censures' should be known to those who were injured by them, and to whom they would afford the opportunity of justifying themselves; or to the world at large, whose judgment they must know would, in many instances, be at variance with their own. And evidently it was not their interest to discover, and even officiously (as it were) to point out those very passages in the writings, not only of reputed heretics, but of reputed catholics, which expose the most vulnerable parts of their own system. These apprehensions are sufficiently proved to have been well founded by

the avidity with which the opportunity, whenever it occurred, was seized, by protestants, of re-publishing these curious, as well as iniquitous, documents. And we can scarcely avoid feeling something like sympathy with the anger and invectives of those who, though frequently themselves smarting under the same lash, and yet the more for that very reason, are indignant, that the censures of their own brethren by these ecclesiastic critics should no sooner be published at Rome, Paris, or in Spain, than they are sent into the world afresh, and every where dispersed, by heretical editors, for the direct and most provoking purpose of proving, how little unity subsists among self-nominated catholics.* Independently, however, of their own importance, as furnishing almost the only copies of these productions accessible to protestants, these re-impressions will not be the less valuable on the account just adverted to.

* See RAYNAUDI *Eroticmata e Malis ac bonis Libris*, 4to. Lugd. 1653, p. 311. The title of the paragraph is—*Suffixiones Catholicorum per Catholicos, scandalo hæreticis*. The *Constitutio* of Benedict XIV. laments and confirms the same fact, as will appear in time—*digladiantibus inter Catholicos, &c.*

Both the prefaces and other accompanying matter of the protestant editors, as well as the additional matter to be found in the genuine and original Roman editions, contain much historical information of great value and importance. There have not, however, been wanting, in addition to these, many elaborate works professedly written upon the subject. Among these, perhaps the highest rank is claimed, as containing the fullest and most satisfactory account of these productions, by the comparatively early work of DANIEL FRANCUS, *De Papistarum Indicibus Libb. Prohib. et Expurg.* &c. Lipsiæ, MDCLXXXIV. 4to.; of which it is not the smallest praise, that it was compiled under peculiar disadvantages; for, with the evident merit of the work in view, it will scarcely be believed, that its indefatigable author had neither possession nor inspection of a single original edition of the earlier Indexes. Neither is it a slight testimony to the efficiency of this volume, that immediately upon its publication, as we are informed by the author himself, all the copies which were to be found at Francford, were seized and conveyed away by

the Imperial Commissary*—a fact which has produced the exceeding rarity of the work. Were we to specify any other treatise on the subject possessing peculiar merit, we should probably select that on the “*Mystery of the Indices Expurgatorii*,” contained in a volume entitled, “*A Treatise of the Corruption of Scripture, Councils, and Fathers, by the Prelats, Pastors, and Pillars of the Church of Rome, &c. By THOMAS JAMES*,” First Librarian of the Bodleian Library. The particular discussion begins at p. 372 of the 8vo. edition of 1688. It is short and unassuming; but the writer, by a singular providence, the benefit of which is still enjoyed by the University of Oxford, possessed all the original materials which the other wanted; and he has shewn that he knew how to use them.

It is not my purpose to enumerate or describe other works of the same character, although in the progress of this discussion I shall find cause to advert to such of them as I may possess or have access to. The chief source of

* In a letter of Francus to be found in *Schelhornii Amœnitates Litt.* Tom. ult. pp. 608, 9. There is a copy in the British Museum, but not, I believe, in the Bodleian Library.

information, however, will be the body of the Indexes themselves, with the Regulæ, Edicts, Bulls, and other authorized documents accompanying them.

It is scarcely necessary to discuss with much effort the line of argument selected by the Romanists in vindication of their own biblical censures. The learned, but intemperate and rambling, Jesuit, GRETSEER, has undertaken this province in a work entitled, *De Jure et More prohibendi, expurgandi, et abolendi Libros hæreticos et noxios, adversus Franciscum Junium Calvinistam, & Joannem Pappum aliosq; prædicantes Lutheranos, &c.* Ingoldstad, 1603, 4to. In this work, in which might naturally have been expected some important information relative to the Roman Indexes, but in which the most important is derived from the heretics, whom, at the very time, he vilifies,* he endeavours to justify the conduct of his church in the instance before us, both by its intrinsic lawfulness, and by the exercise of that right, real or supposed, by all political authorities, civil or

* I allude particularly to a passage which will be produced on the earliest editions, from P. P. Vergerius, of which he says, *si non mentitur Vergerius hæreticus*, p. 101.

religious, from early antiquity, and even among heathen nations. The whole argument, however, is nullified or superseded by the observation, that, without denying or qualifying the abstract right and even duty of the point contended for, the whole or main question turns upon the justice or injustice of the instances in which it is exercised—in other words, how far the condemned party, the prohibited or mutilated books, are really guilty or innocent, false and pernicious or sound and beneficial; whether, in fact, the greater part of them, to which such offence is imputed, are chargeable with any other heresy than that of rejecting and oppugning the fables and atrocities of the church of Rome, which all eyes see but her own.*

The modern Roman church seems to have acted on the presumption, that, not when she condemned and executed, whether the innocent or the guilty, but only when she acquitted and allowed to escape, she did wrong. And there-

* In the *Encyclical Letter of LEO XII.* and the *Pastoral Instructions of the Roman Catholic Archbishops and Bishops of Ireland*, Dublin, Coyne, 1824, the only display of learning which occurs is borrowed from this work of Gretser. See p. 57; from Gretser, pp. 19, 39, 48, 57. But who would divine that the references, *L. Dam. c. de Her. & L. Mathem. c. de Epis.* were from the *Codex Theodosianus*?

fore the power of condemning supposed heretical books was permitted to any of the superior ecclesiastic authorities. The more formal and authorized condemnations, however, proceeded from the three following sources—The Congregation of the Inquisition, the Master of the Sacred Palace, and the Congregation of the Index. This is evident, not only from the statement of all authors upon the subject, papal and others, but from the very form of the Decrees, some of which are appended to two of the Roman editions of the Index.

The Congregation of the Inquisition, or, in Spain, the Senate, claimed this authority, as originally and naturally belonging to their office as inquisitors of heretical pravity in general. VAN ESPEN distinguishes between those meetings when the Pope was present and when he was not—his name being mentioned only in the former case.* But all the Roman editions come forth with the papal sanction.

* I quote from a MS. Tract of his, *De Sac. Congregg. Inquisitionis*, in my possession, formerly belonging to CARD. GASPAROLI, of Milan, and which is not superseded by the Tract published on the same subject, embracing the Indexes, in the last edition of his works in 4 tom. fol. Lovan. 1753. Tom. I. pp. 198—218. Part. I. Tit. 22, capp. 4 & seq.

The Master of the Sacred Palace was a kind of domestic chaplain, or preacher, of the pope. The famous, or infamous Dominic was the first who bare this office ; and a part of his jurisdiction referred to the printing of books, and the power of prohibiting them. If CATALANI, a Roman writer on this specific subject, is correct, he was the first who enjoyed this right. *Retinet quoque Magister Sacri Palatii facultatem, quam, ut ait Cardinalis de Luca loco superius citato, forte solus exercebat ante erectionem Sacræ Congregationis Sanctæ Inquisitionis, & alterius, quæ dicitur Indicis Librorum prohibitorum, de quibus dicemus nos infra opportuniori loco, Libros impressos, quos prohibendos judicaverit, proscribendi ; &c.**

The same writer has given a volume of the same size with the former, and printed at the same place, and in the same year, Rome, and 1751, *De Secretario Sac. Congregationis Indicis*, in which he has stated the office of this congregation relative to the examination and prohibition of books. Indeed the congregation, as its

* *De Magistro Sac. Pal.* L. 1. c. viii. Vide et capp. i. ii. vii. ix. Romæ, 1751. 4to.

title imports, was established for the express purpose of carrying into execution the decrees of the Council of Trent respecting the catalogue of prohibited books, which it had decreed.*

VAN ESPEN, in the tract referred to, has pretty satisfactorily evinced, that the censure or condemnation of the books in the Index is often to be referred to the examination and judgment of a single Consultor, as he is called, one of the operatives in this laudable work. And it is certain that many of the true Romanists, whose works were thus transfixed, made no ceremony of exclaiming against the supposed injustice of the proceeding. But after all, these Indexes, when published, bear upon their front, in brazen letters, the sanction of the bishop and church of Rome, and so are venerated by all the true sons of that community.

But besides these sources of the condemnations referred to, the pope, by his own authority, as head of the church, claimed the right; and it was likewise allowed to, and exercised

* In lib. i. c. vii. CATALANI has discussed the origin of this Congregation. It certainly virtually began in the Deputation of PIUS IV., but PIUS V. formally established it, as appears from the Roman Index 1664, p. 228.

by, all public ecclesiastic bodies, as those of the universities of the Sorbonne and of Louvain, by individual superior ecclesiastics, and even by the supreme civil magistrate.*

* It is not necessary to my plan to trace the origin of biblical condemnations to the highest source; and therefore I am content to add what may yet be useful in a note, containing an extract from a valuable Essay on the Indexes in a late work of the Rev. Dr. Townley.

"The first instances of books printed with *Imprimaturs*, or official permissions, are two printed at Cologne, and sanctioned by the University in 1479 (one of them a Bible), and another at Heidelberg, in 1480, authorized by the Patriarch of Venice, &c. The oldest mandate that is known for appointing a *Book-Censor* is one issued by BERTHOLD, Archbishop of Mentz, in the year 1486, forbidding persons to translate any books out of the Latin, Greek, or other languages, into the vulgar tongue, or, when translated, to sell or dispose of them, unless admitted to be sold by certain doctors and masters of the University of Erfurt. In 1501, Pope ALEXANDER VI. published a Bull prohibiting any books to be printed without the approbation of the Archbishops of Cologne, Mentz, Trier, and Magdeburg, or their Vicars-General, or officials in spirituals, in those respective provinces.* The year following, FERDINAND and ISABELLA, Sovereigns of Spain, published a royal ordinance charging the Presidents of the Chancellaries of Valladolid and Ciudad-Real, and the Archbishops of Toledo, Seville, and Grenada, and the Bishops of Burgos, Salamanca, and Zamora, with every thing relative to the examination, censure, impression, importation, and sale of books.† In the Council of Lateran, held under LEO X. in 1515, it was decreed that no book should be printed at Rome, nor in other cities and dioceses, unless, if at Rome, it had been examined by the Vicar of his Holiness and the Master of the Palace; or, if elsewhere, by the Bishop of the diocese, or a doctor appointed by him, and had received the signature, under pain of excommunication and burning of the books."‡ Pp. 145—7 of *Essays on various Subjects of Ecclesiastical History and Antiquity*, by the REV. J. TOWNLEY; 8vo. London, 1824.

* *Beckmann's History of Inventions*, vol. iii. pp. 99—115.

† *Llorente. Hist. Crit. de l'Inquisition d'Espagne*, tom. i. p. 282.

‡ *Dictionnaire Portatif des Conciles*, p. 280. Paris, 1764, 8vo.; *Beckmann's History of Inventions*, vol. iii. p. 115.

The catalogue of prohibited books by Pope Gelasius I. at the close of the fifth century, to be found in the Decretals of Gratian, and appealed to by some writers on the subject before us, does not deserve to be considered as an instance of the prohibitory Index, in the proper sense of the term ; as being applicable, not to private and universal, but to public reading.* Indeed the origin of the genuine Roman Indexes is to be assigned to the formidable attack upon the Roman superstition by MARTIN LUTHER and others, in Germany, at the beginning of the sixteenth century. It may appear a matter of surprise to any one who reads the reflexions and even invectives against the Roman church by her own members, in MORNAY'S *Mystery of Iniquity*, or the *Testes Veritatis* by FLACIUS ILLYRICUS, that the publication could ever have been endured, or the authors continued not only in safety but in favour. The truth, however, is, that the church of Rome cared nothing about the infamy, while her dominion was safe. But when Luther and his adherents endangered that dominion, the case was altered. And perhaps

* AS CATALANI himself acknowledges. *De Secret*, &c. l. i. c. iii.

our own country may have the credit, such as it is, of first endeavouring to repel the attack in a literary way. In 1520, Cardinal WOLSEY, in consequence of the Brief of LEO X. dated 13 Kal. Julii,* of that year, directed the English bishops to require, that all the books and writings of *one* Martin Luther (*cujusdam* M. L.) should be brought in and delivered up to them, from all persons whatsoever possessing them, under pain of the greater excommunication.† This, however, refers simply to the writings of Luther, and does not even enumerate any specific articles. In 1526, the Archbishop of Canterbury, WARHAM, sent a Mandate to VOYSEY, Bishop of Exeter, or his Vicar-General in spirituals, to inquire after English translations of the New Testament, full of heretical pravity, whether with or without notes, that they might be condemned to the flames. The names of books condemned, with the New Testament, to the number of eighteen, being some of *Tyndal, Huss, Zuingle,*

* The celebrated Bull against Luther is dated xvii. Kal. Julii.

† It is to be found in STRYPE's *Memorials of the Reformation*, among the *Records*, under HENRY VIII. Numb. ix. *e* *Regist. Booth, Ep. Heref.*

Luther, are subjoined.* In 1529, a convocation of the clergy of the province of Canterbury, and, as appears, in the following year, a provincial council, was held, by authority of which was published a much more extensive catalogue of prohibited books, to the number of nearly seventy, consisting exclusively of the English, German, and Helvetic Reformers.† There was likewise a petition of the Synod of Canterbury, in 1534, to the King, to restrain or punish the publication of suspected books and translations of the Scriptures.‡

But it is time we should come to Rome, the fountain of these arbitrary acts. And in the Council of Lateran, assembled in 1511, in the tenth session, 1515, LEO X. then filling the pontifical chair, an ordinance of his was confirmed, with only one dissentient voice in favour of antient writers, that no book should be printed until examined by the Master of the Sacred

* *Ex Regist. Exon. Voysey*, fol. 62. WILKINS, *Concil. Mag. Brit.* Tom. iii. pp. 706, 7. Fox has the same prohibition from C. TONSTAL, Bishop of London, to different Archdeacons of his diocese. *Acts and Monuments*, &c. vol. ii. pp. 233, 4. Ed. 1684.

† *Idem.* Ib. ex. MS. Cott. Cleop. F. ii. fol. 54. Fox has the same, pp. 234, 5.

‡ *Id.* *ibid.* p. 776.

Palace or the Inquisitor of the place.* Nothing like a formal Index of condemned books appeared from this quarter until the year 1543, when, as PEIGNOT, in his *Dictionnaire des Livres condamnés au feu*, quotes from REIMANN in his *Catalogus Bibliothecæ Theologicæ*, there appeared *Index generalis Scriptorum interdictorum*, of that date at Venice.†

For the title of the next article, I am likewise indebted to PEIGNOT, in the same work. *Il Catalogo de' Libri, li quali nuovamente nell' mese di maggio nell' anno presente MDXLVIII. sono stati condannati et scommunicati per heretici, da GIOVAN DELLA CASA, legato di Venetia et d' Alcuni frati. E aggiunto sopra il medesimo Catalogo un judicio et discorso del VERGERIO, 1549, in 4to.‡* It is a remarkable circumstance, but no less certain, that this Index is the production of the infamous Archbishop of Benevento, John della Casa. It was written, as Vergerius asserts, by command of Pope Paul IV. And he adds, that the same Pontiff, overcome by his

* Ed. 1521, Rome, fol. cli.

† Tome 1, p. 256.

‡ Tome 1, p. 256.

(Vergerius's) importunities, consented to insert his name among the condemned ones in the last edition published with his approbation; as appears to have been actually done. *Verum quid?* adds our author with becoming indignation, *inseruit hunc execrandissimi illius poematis autorem in eo ipso Catalogo, in quo doctrinæ Filii Dei propugnatores recensentur. Sicut enim Antichristus, horrible illud atque abominabile scelus eodem loco et numero habendum esse, quo cælestis quam profitemur doctrina.**

Occasional and slight violations of the order of time are almost unavoidable in discussions like the present; we therefore retrograde a little to notice the origin of the condemning books in one of the most zealous and fruitful manufactories of them, Spain. Our best guide on this subject, as relates to Spain, in default of the works themselves, is the *Histoire de l'Inquisition d'Espagne, par LLORENTE*. In the 1st vol. and xiiiith chap. of that work he has given

* Vide WOLFII *Lectt. M.* Tom. ii. p. 292. To this information I was directed by MARCHAND, *Dict. Hist.* under *Casa*, where the reader may see more than will give him pleasure in the life of that worthless ecclesiastic.

a detailed and able account of the prohibitions of books, or the Indexes, in Spain. At p. 462, and the following, he informs us, citing, as his authority, SANDOVAL's *History of CHARLES V.* that that Emperor charged the University of Louvain to form a list of dangerous books, and that he obtained, in 1539, a bull of the Pope approving the measure. It was published in 1546. In 1549* the Emperor wrote to the University to publish another edition, which, with additions and by authority of the supreme Senate of the Inquisition, appeared in 1550. PEIGNOT gives the title, which is in the Flemish language, and which in English is—*The Catalogues or Inventories of bad books prohibited, and of other good ones to be taught young scholars, according to the advice of the University of Louvain, with an edict or mandate of his imperial majesty, Louvain, by SERVAIS VAN SASSEN, in 1550, 4to.* This volume, which, as Peignot affirms, is infinitely rare and unknown,† I possess in an apparently cotemporary MS. copy appended to *Articuli Orthodoxæ religionis per Cæsaræam majestatem*

* Certainly not 1546, as in the original.

† Ubi supra, pp. 256, 7.

1.149
227.5-6

confirmati, 1544. It consists of about eleven closely written 4to. pages, the names alphabetically arranged, with a considerable number of the lately edited Bibles, in Latin, Greek, Dutch, French, nearly as they are found in the Spanish or Antwerp edition of 1570, which we shall notice in its place. Both these editions, as Van Espen affirms, are extant in the first book *Edict. Fland.* Ed. 1639.

The next place is due to—*Le Catalogue des livres examinez & censurez, par la Faculté de Theologie de l'université de Paris, depuis l'an 1544, jusques à l'an present 1551, suivant l'edict du Roy, donné à Chasteau Briant au dit an 1551.* It is in 4to. although in 12mo. size. The worthy authors exult in the condemnation by the supreme senate of Paris, in imitation of their sovereign, of several poor heretics, *flammis ultatricibus urendos*. There are two alphabets of Latin and French authors; and some Italian pieces of BERNARDINO OCCHINO are added at the end. The privilege of the King, HENRY II. with his arms and device, close the whole. The volume is small, and the contents not very remarkable. Luther, Calvin, and Erasmus

seem to be the great inspirers of the Parisian panic, as of that in Spain.*

In the year 1559 PETER PAUL VERGERIUS published an attack, in Italian, on the Inquisitors, authors of the Catalogue of Heretical books published that year in Rome.† The mention of this writer brings us to the editions issuing immediately from the papacy. And it is to him that we are ultimately and entirely indebted for all our knowledge of any of the editions enumerated by him, except the last just referred to, which is accessible. In the first volume of his works against the Papacy, p. 236, he writes, that when the Popes, ten years back, observed, that the gospel and some books favourable to it, were making their way into Italy, imitating the Sorbonists, and Louvainians, they published a small Catalogue condemning about seventy books. It was printed at Venice, in 1548, the first monster of the kind which had appeared in Italy.‡ He wrote

* The success of the attempt was not very flattering, if we may trust PUTHERBEUS, in his work *De tollendis, &c. malis libris, &c. Parisiis*, 1549, pp. 236—8.

† See PEIGNOT, p. 257.

‡ This should appear incorrect if the edition in 1543, at Venice,

against its occasional impiety and ignorance in Italian. In 1552 another appeared in Florence, with some errors corrected and some added. In consequence of his (V.'s) attack upon this, a third was prepared at Milan, in 1554, with the same success. In the same year a fourth appeared at Venice, the folly and almost madness of which provoked our author to new exposure, no longer in Italian, but in Latin. Lastly, they fabricated a fifth, in this very year (1559) at Rome.*

already noticed, be allowed genuine, or not originating in a mistake of date. This, however, is the Italian edition, noticed above.

* For this passage, not having access to VERGERIUS, I am indebted to the diligence of SCHELHORN, who has quoted it in his *Amoenitt. Litt. Tom. vii. pp. 296, 7.* As the information possesses a degree of importance, the original shall be transcribed. Cum ante decennium Papæ animadvertissent, in Italia quoque Evangelii facem, licet exiguam, accensam esse, et libros nonnullos ex eo genere circumferri, quos ipsi (pro summa eorum cum Deo et Christo inimicitia) summe oderunt, Sorbonistas atque Lovanienses imitati, Catalogum conscripserunt, in quo paucos quosdam, vix LXX. notarunt et condemnarunt. Contra hunc, qui omnium primus in Italia prodiit, novum scilicet monstrum, anno scilicet 48. Venetiis impressum, scripsi quædam Italice et reprehendi illorum, non modo impietatem et blasphemias, sed inscitiam quoque singularem. Quare haud multo post, anno scilicet 1552, alterum Florentiæ promulgarunt, in quo emendarunt quidem (quod fuissent a me moniti) nonnullos errores, sed novos, et quidem valde pudendos admiserunt. Cum vero contra hunc quoque stylum acuere zelus gloriæ Dei me impulsisset, ecce tertium concinnarunt A. 1554. Mediolani, emendatis quidem aliquot ex erroribus quos ego indicaveram, sed additis interim nonnullis

Of this edition we will now give an account. The title is—*INDEX Auctorum, et Librorum, qui ab Officio Sanctæ Rom. et Universalis Inquisitionis caveri ab omnibus et singulis in universa Christiana Republica mandantur, sub censuris contra legentes, vel tenentes libros prohibitos in Bulla, quæ lecta est in Cæna Dñi expressis, et sub aliis pœnis in Decreto ejusdem Sacri officii contentis. Index venundatur apud Antonium Bladum, Cameralem impressorem, de mandato speciali Sacri Officii, Romæ Anno Domini 1559. Mense Jan. 4to.* Then follows the prohibitory Decree of the Inquisition, in which after denouncing the punishments of transgression determined by the Bulla Cœnæ Domini and the Lateran Council, with others *nostro arbitrio infligendis*, it proceeds to ordain, in very appropriate style, *ne quis in posterum audeat scribere*

nihilo (minus?) deformioribus, quam fuerant priores. Quid multa? Quartum quoque Venetiis eodem anno 1554, ediderunt, quem cum vidissem novis quibusdam ineptiis atque stultitiis et pene furoribus refertum, hunc quoque excipiendum putavi meo scripto, non Italico amplius, sed Latino. Postremo hoc ipso scilicet anno 1559. Romæ fabricarunt quintum, &c. This is the passage from which GRETSEK derived his information, which he has given incorrectly, as he reports only *one* edition in 1554; and RAYNAUD, *Erotem*, p. 5, has copied his mistake.

ædere, imprimere, vel imprimi facere, vendere, emere, mutuo, dono, vel quovis alio prætextu dare, accipere, publice, vel occulte retinere, apud se, vel quomodolibet aliter servare, vel servari facere librum vel scriptum aliquod eorum, quæ in hoc Indice Sacri Officii, notata sunt, sive quascunque alias conscriptiones quas labe aliqua cujusvis hæresis respersas esse, vel ab hæreticis prodiisse compertum erit, &c. Excommunicatio latæ sententiæ, with some others, are the expressed punishments.* The Index itself is divided into three classes, 1, of entire authors; 2, of particular works; 3, of anonymous pieces. The alphabetic order is observed. It consists of 36 leaves. It has a list of *Biblia Prohibita*, occupying more than a page, and half an one of *New Testaments*, with all similar editions or translations, at the end, followed by 61 prohibited printers; and last of all, which does not seem to be found in all the copies, not appearing in Naogeorgus's re-print in the same year, but evidently belonging to the book, the fol-

* GRETZER, in borrowing this Decree from Vergerius, is pleased to say, *si tamen V. bona fide decretum hoc retulit et transcripsit.* The Jesuit knew well enough, that it was perfectly superfluous to doubt the accuracy of Vergerius.

lowing licence. *De Libris orthodoxorum patrum, aliorumve fidelium, vel infidelium auctorum nondum rejectorum, quotquot interpretatione, typis, vel opera hæreticorum in lucem prodire, definitum est, eas nullatenus legi, vel detineri posse, nisi prius licentia in scriptis habita ab Officio S. R. Inquisitionis, sive ab ejusdem sacri officii Commissariis, vel ab hæreticæ pravitatis Inquisitoribus seu ab eorum Vicariis. Hujusmodi vero licentia nulli hominum impertienda est nisi abrasis primum, vel adeo oblitteratis, ut legi, vel percipi non possint, nominibus, cognominibus, annotationibus, scholiis, censuris, argumentis, summariis, et quibuscunque aliis vestigiis memoriæ, vel industriæ omnium eorum qui in prima classe, secundum cujusque elementi seriem in Indice sacri officii fuerint annotati. Quamprimum autem ejuscemodi codices ab hæreticis versi recogniti, vel editi, rursus per auctores probatæ fidei evulgentur, adeo ut obtineri possint, omnis jam concessa licentia revocata, et penitus irrita censeatur.*

This Index is of about the same dimensions as that, better known, of Trent. In my edition, which is bound up with an edition of the latter, at Bononia, 1564, a former possessor has

marked with a pen all the alterations and additions, which are not many. The most remarkable peculiarity of this edition is, the article already referred to, and which has disappeared from all subsequent editions—*Joannis Casæ Poëmata*. We ought not, however, to omit the article, *Aeneæ Sylvii commentaria de actis et gestis Concilii Basileën*; softened and explained in the following Trent Index to—*In actis Aeneæ Silvii prohibentur ea quæ ipse in Bulla retractationis damnavit*. This was a very necessary procedure when he became pope, under the title of Prus II.; and before that time he could not pretend to infallibility. His own account of his change of sentiment is ingenious, and no doubt just, that *when he was raised higher he saw things more clearly*—at least, differently.

Naogeorgus, or Thomas Kirchmaer, a Reformer of poetical and satirical celebrity, gave a re-impression of this Index, in the same year, and probably, although no place is named, at Basil, in small 8vo.; to which is annexed a satire, *In Catalogum Hæreticorum nuper Romæ editum*, bearing date 1559, in which he does not forget the archbishop of Benevento, and

has traced the origin and success of the Reformation to their actual causes, in powerful verse, and with philosophic discrimination.*

I will close the account of this remarkable edition with an extract from Gretser, where,

* The reader will probably be gratified by the insertion of the passage. It begins at page 12, for the lines are not numbered.

Principio unus erat tantum, solusque Lutherus,
 Qui prædæ nugisque tuis obstat inaptis,
 Quis emungebas populos et regna viritim.
 Placari peterat verbis is forsân amicis,
 Lenibus et factis, ne contradiceret ultra
 Ad prædam emissis effrontibus usque molossis :
 Sed dum latratu turbarent omnia sævo,
 Tuque tuo ex antro torqueres fulmina dira,
 Spiraresque minas, librosque et scripta cremares,
 Plures ille libros emisit, teque tuosque
 Depinxit lepide, in mediam et protraxit arenam.
 Paulatimque alii consurrexere trecenti,
 Exciti clamore tuo crudoque tumultu,
 Dogmata qui ritusque tuos, vitamque fidemque
 Impugnant, regnoque tuo sunt usque molesti.
 An nondum sentis, tua quid molimina lucri
 Attulerint ? Hostes quid vis consurgere plures ?
 Desine : dissimula : melius, mihi crede, silendo
 Ulcera curantur tua. Quin et membra coerce,
 Ne nos irritent scriptis dictisve probrosis.
 Quippe liber librum parit, extorquentque frequenter
 Invitis etiam dirum convicia verbum,
 Provocat atque atrox persæpe injuria bellum.
 Multa equidem nunquam scripsissem, (forsân et alter)
 Me nisi membra tui traxiscent turbida regni.
 Illis acceptum ferto, si scripsimus in te,
 Doctrinamque tuam, ritus, vitamque scelestam,
 Quod tibi nunc doleat, magnamque hanc excitet iram.

in taking leave of his good friend Vergerius, from whom alone he learned all that he knew of this and the preceding editions, he discharges from his quill some of the milk of his human kindness. *Hunc Indicem, ut et tres (quatuor) priores, virulentissimis scriptis Italicè et Latinè exagitavit perfidus transfuga Vergerius: et quamvis nusquam non insaniat potius ille Apostata, quam scribat, in libellis tamen contra catalogos librorum vetitorum furori suo omnes habenas laxat, et ita tonat, ut quicquid furiarum Orcus complectitur, in pectus ejus immigrasse, totumque virus inspirasse videatur, cujus amentiam infra interdum tangemus, &c.**

We now come to Spain; and, according to LLORENTE, PHILIP II., whose name is not blessed in this country, published a sanguinary decree, like himself, denouncing death and confiscation of goods to all who should buy, sell, or keep the books prohibited by the Sacred Office; and, to preclude the pretence of

* *De Jure*, &c. p. 102. Take a specimen of his own soundness. Porro, lectione librorum hæreticorum tetrum fœtorem animo adflari, adeo verum est, ut sancti Viri hanc graveolentiam aliquando ipsis etiam corporeis sensibus perceperint. Illustre hujus rei exemplum, &c. p. 171.

ignorance, ordered a Catalogue, prepared by the Inquisitor General, to be published in 1558.*

A more extended one was published next year, 1559, by Valdes, Inquisitor General, of which Peignot has given the title—*INDEX seu Catalogus Librorum, qui prohibentur mandato FERD. DE VALDES, Hispal. archiep. inquisitoris generalis Hispaniæ.* Pinciæ (Valladolid) 1559, in 4to. Llorente has given a long account of this Index; and instances several unjust proscriptions of orthodox books, concluding with a more edifying legend than usual of Saint Theresa, “that when she complained of such prohibitions, the Lord said to her, Disturb not thyself, I will give thee the book of life,”†

* P. 470.

† Pp. 472—5. A work of authority was printed in 1562 with this title—*Censura Generalis contra Errores quibus recenties Hæretici Sacram Scripturam asperserunt, Editæ a supremo Senatu Inquisitionis, constituto adversus hæreticam pravitatem, et apostasiam in Hispania, et aliis regnis, et dominiis Cæsareæ Majestati subjectis.* Venetiis, ex officina Jordani Zileti. MDLXII. 4to. It is preceded by a decree of Ferdinand de VALDES, Inquisitor General, alledging the corruptions of Scripture by notes and indexes of heretics; directing the obliteration of objected portions by public authorities specified; and denouncing excommunication against the disobedient. Dated Valladolid, Aug. 20, 1554. A Preface follows, of the common plausible arguments, easily manufactured; then a list of condemned editions of scripture; and then a collection of presumed heretical doctrines in the indexes, notes, contents, &c. with an intended confutation of each. It appears that the version of

The æra, perhaps, of greatest importance in this inquiry is now arrived, when a Council, assuming to be general, and certainly very extended, considered it as an object of main importance to determine upon a list of prohibited books more correct than any which had preceded; and which being accomplished, although not until after the termination of the Council, went forth into the world with the express sanction of the Roman Pontiff. The eighteenth session of the Council of Trent decreed, that certain Fathers should give their serious attention to the subject, and it earnestly invited assistance in the work from all who possessed the ability. In its last session it referred what had been done to the judgment of the Pope, that it might be completed and published with his authority. The work was accordingly published, in 1564, with the following title—*INDEX Librorum prohibitorum cum Regulis confectis per Patres a Tridentina Synodo delectos auctoritate*

Castillo, printed in 1554, was not known in time to take its place in the body of the work; from which and the date of the decree at the beginning, it it should seem, that the printing was a matter of some deliberation. *Biblia* is, in this work, used as a singular of the first declension.

Sanctiss. D. N. PII III., *Pont. Max. conprobatus.* Romæ Apud Paulum Manutium, Aldi F. MDLXIII. In ædibus Populi Romani; in 4to. Prefixed is a bull of the Pope, simply detailing the already mentioned circumstances, and adding his approbation and authority as desired, date at Rome, March 24, 1564. Then follows a Preface of FRANCIS FORERIIUS, Secretary of the Deputation, by whom the Index was drawn up, referring to the last Roman edition by the Inquisitors, from which little variation was intended, as being, however, insufficient, because not generally received, and inserting some books which did not deserve to be prohibited; stating the determination of the fathers to frame certain Rules on the subject, which are subjoined, and explaining the triple division of the work. Then follow the Rules, Ten in number, which, as they are important in many respects, being the most deliberate proceeding of the Roman church, and almost universally received, as well as retained, by most of the authorities in communion with her, to the present time, I subjoin them, with some slight variations, in English, (the Latin being

The æra, perhaps, of greatest importance in this inquiry is now arrived, when a Council, assuming to be general, and certainly very extended, considered it as an object of main importance to determine upon a list of prohibited books more correct than any which had preceded; and which being accomplished, although not until after the termination of the Council, went forth into the world with the express sanction of the Roman Pontiff. The eighteenth session of the Council of Trent decreed, that certain Fathers should give their serious attention to the subject, and it earnestly invited assistance in the work from all who possessed the ability. In its last session it referred what had been done to the judgment of the Pope, that it might be completed and published with his authority. The work was accordingly published, in 1564, with the following title—*INDEX Librorum prohibitorum cum Regulis confectis per Patres a Tridentina Synodo delectos auctoritate*

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inserted in almost every edition, foreign, as well as Roman) from the valuable *Illustrations of Biblical Literature*, &c. by the Rev. JAMES TOWNLEY.*

RULES.

I. All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised in the present Index, are, nevertheless, to be considered as condemned.

II. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above-mentioned, or of those who have been, or are, the heads or leaders of heretics, as Luther, Zuingli, Calvin, Balthasar Pacimontanus, Swenchfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics, which treat professedly upon religion, are totally condemned; but those which do not treat upon religion are allowed to be read, after having been examined and approved by Catholic divines, by order of the bishops and inquisitors.

* Vol. ii. pp. 479—485.

Those Catholic books also are permitted to be read, which have been composed by authors, who have afterwards fallen into heresy, or who, after their fall, have returned into the bosom of the church, provided they have been approved by the theological faculty of some Catholic university, or by the general inquisition.

III. Translations of ecclesiastical writers, which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also be allowed, but only to learned and pious men, at the discretion of the bishop; provided they use them merely as elucidations of the vulgate version, in order to understand the Holy Scriptures, and not as the Sacred Text itself. But translations of the New Testament made by authors of the first class of this Index, are allowed to no one, since little advantage, but much danger, generally arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the vulgate edition, they may be permitted to be read by the same persons as the versions, after

the suspected places have been expunged by the theological faculty of some Catholic university, or by the general inquisitor. On the same conditions also, pious and learned men may be permitted to have what is called Vatablus's Bible, or any part of it. But the preface and Prolegomena of the Bible published by Isidorus Clarius are, however, excepted; and the text of his editions is not to be considered as the text of the vulgate edition.

IV. Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops, or inquisitors, who may, by the advice of the priest, or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he

shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special licence from their superiors.

V. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apophthegms, similies, indexes, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of Catholic divines, such corrections and emendations as may be deemed requisite.

VI. Books of controversy betwixt the Catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those

X. In the printing of books or other writings, the rules shall be observed, which were ordained in the 10th session of the council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar and the master of the sacred palace, or other persons chosen by our most holy father for that purpose. In other places, the examination of any book or manuscript intended to be printed, shall be referred to the bishop, or some skilful person, whom he shall nominate, and the inquisitor of heretical pravity of the city or diocese in which the impression is executed, who shall gratuitously and without delay, affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree ; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner : and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print

them ; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized ; and this examination and approbation, &c. shall be granted gratuitously.

Moreover, in every city and diocese, the house or places, where the art of printing is exercised, and also the shops of booksellers, shall be frequently visited by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity, so that nothing that is prohibited may be printed, kept, or sold, Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies ; nor shall they keep, or sell, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who

shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies ; or if this kind of merchandize be exposed to sale in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; and no one shall presume to give to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

Heirs and testamentary executors shall make no use of the books of the deceased, nor in any way transfer them to others, until they have presented a catalogue of them to the deputies, and obtained their licence, under pain of the confiscation of the books, or the infliction of such other punishment as the bishop or inquisitor shall deem proper, according to the contumacy or quality of the delinquent.

With regard to those books which the fathers of the present deputation shall examine, or correct, or deliver to be corrected, or permit to

be reprinted on certain conditions, booksellers and others shall be bound to observe whatever is ordained respecting them. The bishops and general inquisitors shall, nevertheless, be at liberty, according to the power they possess, to prohibit such books as may seem to be permitted by these rules, if they deem it necessary for the good of the kingdom, or province, or diocese. And let the secretary of these fathers, according to the command of our holy father, transmit to the notary of the general inquisitor, the names of the books that have been corrected, as well as of the persons to whom the fathers have granted the power of examination.

Finally, it is enjoined on all the faithful, that no one presume to keep, or read any books contrary to these rules, or prohibited by this Index. But if any one read, or keep any books composed by heretics, or the writings of any author suspected of heresy, or false doctrine, he shall instantly incur the sentence of excommunication, and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops.

On the substance of this Index it is perhaps unnecessary to say much, and not easy to say little, if any thing. It supplies matter of many and serious reflexions. But they will probably find a more suitable place. At present we satisfy ourselves with observing, that the Roman edition described contains 72 pages, and that it is remarkable for omitting, as was noticed before, the name of *John della CASA*, and still more so for omitting—a strange juxta-position—the list of condemned Bibles and New Testaments, which is found in the former Index, and, we may add, that of printers. But the power of restraint, or punishment, was secured elsewhere, in the Decree of the fourth session of the Council of Trent.

Not to trouble the reader with an account of mere re-impressions of this widely diffused Index, we proceed to one, which is indeed a re-impression, but with circumstances and additions, which render it an original. It belongs to Spain. Its title is, *PHILIPPI Regis Catholici Edictum de Librorum prohibitorum Catalogo observando*. Antwerpiae. Ex officina Christophori Plantini MDLXX. Cum Privilegio, in 8vo.

After that Edict, which we shall notice, follows the Title of the Trent Index, exactly as in the original, with the addition, *Cum Appendice in Belgio, ex mandato Regiæ Cathol. Majestatis confecta*. Same place and date. The edict, which appears in three languages, French, Flemish, and Latin, discovers that the Spanish monarch made it a point of honour, to have every act of this nature emanate from his own authority : it discovers, too, that this provision was intended particularly for the part of his dominions which were situated to the north of Europe, the Netherlands; and the command is directed, first to the Duke of Alva, and then to the governors of each province separately. The object of the whole is, that within three months after the publication of this statute, all the condemned books should be burned, and and all possession or sale of them after that time should be unlawful. All books partially condemned, or appointed to be expurgated, were to be brought to the magistrate of the place, and be corrected according to the judgment of the council, and fit persons, to whom a commission for that purpose was entrusted.

The usual penalties are added. It is dated, Bruxelles, Feb. 15, 1569—the 17th for Naples. The Preface to the Appendix has nothing in it worthy of remark. It does no more than detail facts already known, and give, as the reason of the present appendix, the necessary incompleteness of the former Index; but carefully referring all to the supreme authority of the king. The deputation date from the same place as the royal decree, Sept. 1569. This list comprehends books in Latin, in French, in Dutch, and in Spanish. We have here, after a hundred years, the first allusion to the infamous Taxæ of the church and court of Rome, when nearly thirty editions had issued from the bosom of the holy see, and she had been actively employed, for the same period, in finding out objects of literary reprobation, under the terms, *Praxis, et taxa officinæ pœnitentiariæ Papæ*. The description was probably meant to be unintelligible, as it is.* Another characteristic

* See TAXATIO PAPALIS, *being an Account of the Tax-Books of the United Church and Court of modern Rome, &c.* By EMANCIPATUS, Pp. 46—48. This work contains large extracts from the unpublished MS. volume of the *Taxæ* in the British Museum, and from the rare Parisian edition of 1520.

peculiarity is, that the condemned bibles and testaments, which were dropped from the Trent Index, are here restored. And the whole closes with an extract from a decree of the fourth session of the Council of Trent under PAUL III. (should be III.) taking due care, that Printers shall not offend.

The next Index to be examined is a most important one, and evidently originated in the provisions which have been noticed in the royal edict just given. The title is—INDEX EXPURGATORIUS *Librorum qui hoc seculo prodierunt, vel doctrinæ non sanæ erroribus inspersis, vel inutilis et offensivæ maledicentiæ fellibus permixtis, juxta Sacri Concilii Tridentini Decretum*, PHILIPPI II. *Regis Catholici jussu et auctoritate, atque ALBANI DUCIS consilio ac ministerio in Belgia concinnatus*, Anno MDLXXI. Antwerpiae, Ex officina Christophori Plantini Prototypographi Regii. MDLXXI. 4to. The notice on the verso of the title-page begins to discover one of the peculiarities of this performance. *Ducis ALBÆ jussu ac decreto cavetur, ne quis præter Prototypographum Regium hunc Indicem imprimat, neve ille aut quis alius publicè vel pri-*

vate vendat, aut citra ordinariorum facultatem, aut permissionem habeat. The work, therefore, could not even be possessed without episcopal permission. A Diploma of the king then follows in the Flemish language,* which is rendered intelligible to ordinary scholars by the version of it into Latin by JUNIUS, in his reprint of this Index. It expresses deep concern for the endangered orthodoxy of his subjects, and some for their purses; and therefore, instead of condemning all the bad books to the flames, the corrigible ones are subjected to a necessary purgation, which is to be performed by prelates and others so authorized; and for their assistance in this office, an Index Expurgatorius is drawn up and provided. Application by the possessors of these books for the purification enjoined was ensured in the usually effectual way. The bishops might obtain the assistance of booksellers in different places, to whom, without the knowledge of any one besides, this Index was to be entrusted, and who

* The *Crevenna Catalogue*, as quoted by *Peignot*, must be mistaken in saying *French*, since in the original and in the four reprints, all before me, it is in Flemish.

were to communicate it to none, but solely occupy themselves in discovering, expunging, and restoring the places marked for those purposes. After the signature and approbation of the censor, the books were to be restored to their owners. Dated, Bruxelles, July 31, 1571. After this we arrive at a second notice, short but full of meaning, and suitably prominent by having a page to itself, and displaying its importance in authoritative capitals. **CAVETUR ETIAM NE QUIS HUNC INDICEM PARTE ALIQUA AUGEAT, VEL MINUAT, NEVE EX IMPRESSIS MANUSCRIPTUM EXPRIMAT, CITRA GUBERNATORIS ET CONSILII AUCTORITATEM.** The Second, Fifth, Seventh, and Eighth of the Trent Regulæ then appear, and are succeeded by the Preface of B. A. MONTANUS, editor and compiler of the Index. Nothing but common matter occurs in it; something is detailed of the manner in which the business was conducted by the college of censors, over which he was commissioned to preside; and this with the parade ordinary on such occasions: and, in the close, he observes, that the present is not to be regarded as a com-

plete Censure, but simply as a specimen. The date is, Ant. Cal. Jun. 1571. We now descend to the body of the work, which contains 104 closely printed pages, with four more of index; and to the whole formidable array of *deleatur, mutetur, corrigatur, expurgetur*. It is divided into six classes, the Theological being the first and most important. ERASMUS, who certainly, in the territory intended to be chiefly benefited by this labour of its spiritual rulers, was the principal object of terror, occupies the 23 last pages. It was the policy of these censors to avoid the appearance, while they committed the act, of correcting the scriptures or the fathers, by transfixing such of their doctrines as they disapproved in the Indexes annexed to different editions of them, not only by the reformers, but even by their own adherents. The work is full of very curious and important matter; and perhaps no article better deserves that character, than the critique upon BERTRAM'S book *de Corp. et Sang. Domini*, professing to be communicated by the university of Douay. The good Romanists are almost equally troubled to dismiss or retain him: but, upon the whole,

preferring the latter, they exert all their ingenuity to transubstantiate his supposed heterodoxy into orthodoxy; and, in the outset, divulge a principle of criticism, of extreme use to such persons, but of most dangerous publication for them, “ that it was their custom, in judging the antient catholics, to bear with many errors, to extenuate, excuse, and often by an ingenious comment to deny (what they affirm,) and to fabricate a convenient meaning to them, when objected in controversy. They therefore think that Bertram is entitled to the same equity and management; lest, as they very simply add, heretics should deride them, as respecting antiquity only when it favours themselves.*”

The method by which they extricate their incautious brother is by the logical legerdemain

* The words are so extraordinary, and so difficult to be rendered exactly, that even for fairness they ought to be given in the original. Cum—in catholicis veteribus aliis plurimos feramus errores, et extenuemus, excusemus, excogitato commento persæpe negemus, et commodum iis sensum affingamus, dum opponuntur &c.—non videmus cur non eandem æquitatem mereatur Bertramus; ne hæretici &c. GRÆTHER has properly corrected the false grammar at the end, making the infinitives participles in the ablative absolute. He could not do so without an insinuation against the accuracy of Junius; as, though a Jesuit, he could not see the original. The mistake however is there.

of a distinction between the species and accidents, and the substance; and by the due application of which it is impossible to be a heretic as to the Eucharist in the Roman sense; but they acknowledge that Bertram does not appear to have been acquainted with this subtle and most true philosophy. The practical argument of the Berengarians, who observed, that persons, who were fed with the eucharist alone, lived and thrived, is triumphantly confuted by this distinction. The next article concerning CAPNIO, p. 7, is important as an instance in which the critics oppose Rome and her two last Indexes, by approving an author, whom they had condemned, under disgraceful circumstances there detailed—a fact, which proves, for the consolation of a much injured world, that the rogues in it do not always agree. P. 29, occurs the *Missa Latina*, first published with a preface by FL. ILLYRICUS, and to be found in Card. Bona's work *Rerum Liturg.* at the end; condemned, as indeed it was before, and first, in the Index of 1570, on account both of the preface and of offensive additions. It is said, without proof, that the

panic afterwards changed sides, and the protestants wished to suppress it. However, it stands in the Roman Indexes to the last.*

It is a proof with what success the fabricators of this volume, who cannot be said to be lovers of the light, had provided for escaping it, that for fifteen years it was totally unknown to those who were most injuriously affected by it. It was discovered accidentally about that time; and although sufficiently hostile both in intention and effect while working under ground, the publication was so evidently an advantage to the injured party, that little time was then lost in making the best of it; and a reprint was effected by the discoverer, FRANCIS JUNIUS, in a little volume, 8vo. Apud Joannem Mareschallum Lugdunensem, 1586.† The title is a transcript of the original, with the addition, *Nunc primum in lucem editus, et præfatione auctus ac regii diplomatis interpretatione*. All that requires notice in this volume is what belongs to the editor, an Epistle Dedi-

* See Missa, &c.

† FRANCUS, *de Indicibus*, &c. p. 9, mentions an edition at Heidelberg, 1584: but he must be mistaken.

catory to JOHN CASIMIR, Count Palatine of the Rhine, and a preface to the reader. In the first, all that is remarkable, is the assertion of the fact of the recent discovery, and of the deposition of the original in his highness's library, to preclude both natural doubt and unprincipled denial. The preface is full of good sense and justly indignant feeling; proofs of the interpolation and corruption of authors are adduced; and one in particular with respect to an edition of Ambrose in preparation at Lyons, the subsequent non-appearance of which is no contradiction of the fact, which Junius would never have risked his credit to affirm, had it been a fiction.* Towards the close he states

* Vide *FRANCUM de Indic.* pp. 99, 100. The reader shall have the story in Junius's own words. *Rem meis oculis visam ad exemplum adferam. Ante annos viginti septem cum Lugduni agerem (egi autem anno MDLIX. et sequente) correctore quodam typographico usus sum familiariter, cui Ludovico Savario fuit nomen. Habebat ille non procul a Mercuriali vico, in ædibus conjunctis trium columbarum signo. Quum ad salutandum hominem venissem, casu vel potius singulari Dei providentia accidit, ut versantem eum offenderem in recognoscendis D. Ambrosii Operibus, quæ tum Frelonius excudebat. Variis autem sermonibus ultro citroque habitis, quum me avocamento esse ab opere nolle ostenderem, ille redorsus lectionem unius paginae, videsne, inquit, hanc formam Ambrosianæ editionis nostræ? quam sit elegant, accurata, et in speciem omnibus anteposenda aliis, quæ adhuc in lucem prodierunt? Postea contuenti opus et probanti elegantiam ejus dixit,*

two reasons why the critics under review abstained from the fathers—they trusted to the past diligence of their own agents, and preferred leaving the remainder to the diligence of future ones.*

This edition was again reprinted in 1599, in 12mo. with the title of the original, to which is added, as contained in the work, *Collotio Censuræ* &c. Impensis Lazari Zetzneri. It appears to have been printed at Strasburg. In addition to the prefatory matter of Junius, JOHN PAPPUS, the present editor, has given a

*Ego vero si quod exemplum Ambrosiani operis mihi emendum esset, quodvis exemplum aliud potius, quam hoc, quod vides, compararem. Sciscitatus sum hujus dicti causam. Tum ille de forulis suis, sub mensa sua latentibus aliquot paginas promens (erant autem paginæ, ut loquuntur Græci *κεχωμέναι*, sive cancellatæ, aliæ ex parte, et aliæ universæ) hæc est, inquit, prima forma paginarum, quas his paucis diebus veteris et certi exemplaris ad exemplum optima fide impressimus. Franciscani autem duo pro auctoritate has omnes paginas dispunxerunt ut vides, et illas substitui in locum priorum curaverunt, præter omnem librorum nostrorum fidem, quæ res sumptum et molestiam Frelonio creavit gravissimam; nam pretium chartæ operarumque amisit universum, temporis jacturam passus est, et typographicas illas piores plagulas commutari novis ob libidinem istorum oportuit, magno malo nostro et admiratione mea. Gretser has done what every artful opponent does, called for proof, which he knew could not be given; and then triumphs. The veracity of Junius is not to be thus shaken.*

* Quod si quid reprehensione dignum putaverunt, id maluerunt recentioribus acceptum ferre quàm suo facto committere ut in sanctos patres fuisse dicantur injurii.

preface, chiefly concerning the other work published with the Index ; but containing some pertinent remarks relative to the latter, from which we have, in all probability, partially profited.

The next reprint was in 8vo. printed at Strasburg, Impensis Lazari Zetzneri Bibliopol. MDCIX. It has the same title as the original, with the additional notice of a later Spanish Index, of which *Excerpta* are published, together with another work. It has nothing additional as respects the work which we are now considering, except the prefaces in the preceding edition,

The fourth and last reprint is in 8vo. and, referring to both the Belgic and Spanish Indexes, is entitled, INDICES EXPURGATORII DUO, *Testes Fraudum ac Falsationum Pontificiarum, Quorum prior jussu et auctoritate PHILIPPI II. &c. Hanoviæ Apud Gulielmum Antonium, Anno 1611.* It has the prefatory matter of Junius, and John Pappus.

The fact will afford matter of earnest reflexion, that all these editions, not only the original but even the reprints, four in number,

have long, perhaps always, been, and certainly are now, of superlatively rare occurrence.

Our next station is a new one, *Portugal*, or *Lisbon*. Here we have the following Index. INDEX *Librorum prohibitorum, cum regulis confectis per Patres a Tridentina Synodo delectos, auctoritate Sanctissimi Domini nostri PII. III. Pont. Max. comprobatus Nuno recens de mandato Illustriss. ac Reverendiss. D. GEORGII DALMEIDA Metropolit. Archiepiscopi Olyssipponensis totiusque Lusitanicæ ditionis Inquisitoris Generalis in lucem editus, Addito etiam altero Indice eorum Librorum qui in his Portugalliæ Regnis prohibentur, cum permultis aliis ad eandem Librorum prohibitionem spectantibus, ejusdem quoque Illustriss. ac Reverendiss. Domini jussu.* Olyssipponæ excudebat Antonius Riberius 1581: The book is in 4to.; and the first part, as it purports to be, is nothing more than the Trent Index, which is thus sanctioned by the supreme ecclesiastic authority of Portugal. The other part embraces additional books in Latin and in Portuguese, with certain directions for the more effectual execution of the provisions against presumed heretical books. The title runs thus;

CATALOGO dos Livros que se prohibem nestes Regnos & Senhorios de Portugal; por mandado do Illustrissimo Reverendissimo Senhor Dom JORGE DALMEIDA Metropolytano Arcebispo de Lisboa, Inquisitor Geral. &c. Com outras cousas necessarias à materia da prohibição dos Livros. Impresso em Lisboa per Antonio Ribeiro impressor de sua Illustrissima and Reverendiss. Señoria. 1581. From having but an imperfect acquaintance with the Portugueze language, I am unable to give so particular an account of this part as might be desired. It contains short edicts by the archbishop, with a translation of the Trent Rules into Portugueze; and appears to resemble the Spanish publications of this sort. This work is not common. My copy has the MS. inscription on the title-page, *Societatis Jesu Lovanii*, 1641. The arms are those of a cardinal.

We return to Spain; and in the year 1583 meet with the following Index—*INDEX et Catalogus Librorum prohibitorum, mandato Illustriss. ac Reverendiss. D. D. Gasparis a QUIROGA, Cardinalis Archiepiscopi Toletani, ac in Regnis Hispaniarum Generalis Inquisitoris, denuò editus.*

Cum Consilio Supremi Senatus Sanctæ Generalis Inquisitionis. Madriti Apud Alphonsum Gomezium Regium Typographum, Anno, MDLXXXIII. 4to. The Mandate of the Inquisitor General laments, that the preceding Catalogues have not sufficed to put a stop to the increasing heresies, and therefore he publishes a new one, accompanied with some general rules, which shall comprehend books, not particularly noted already. He represents the work as the result of much care and deliberation of the Universities of the kingdom, and of many learned persons besides; and enjoins obedience by the penalty of the greater excommunication *latæ sententiæ*, (or already determined and not depending upon any discretionary judgement). Dated, May 20, 1583. The *Reglas Generales* follow, fourteen in number; but although varying from those of Trent, and from subsequent editions of themselves, they have nothing in them of sufficient importance to require particular notice. The fourth is directed against the writings both of the Jews and of the Moors: the eighth forbids confutations of the Koran in the vulgar tongue; and the last declares that books con-

demned in any language are condemned in all. The preface to the Reader advises him not to be scandalized at meeting with the names of some good Catholics, since nothing is censured but some incautious passages which heretics might pervert; nor to wonder, that some others do not appear, who held opinions, peculiar in their life-time, but by the determination of the church, or otherwise, since made correct. The Index itself is somewhat larger than the preceding Prohibitory one, and comprehends in the second part, books in Spanish, Portuguese, French, Italian, Flemish, and Dutch. Perhaps one of the most remarkable circumstances in this Index, or at least the only one which it appears necessary to notice, is, that the work of BERTRAM, *de corpore et sanguine Christi* is inserted, notwithstanding all the mysterious logic, the extenuation, the excogitated comment, the convenient sense, of the Censors of Douay. This Index was never reprinted, and is therefore peculiarly rare.

The next of the same nation is more important in itself as being of the expurgatory class, although it has been twice reprinted, and is

therefore less inaccessible. The title is—IN-
 DEX LIBRORUM EXPURGATORUM, *Illustrissimi
 ac Reverendis D. D. GASPARIS QUIROGA, Car-
 dinalis et Archiep. Toletani Hispan. generalis In-
 quisitoris jussu editus. De Consilio Supremi Se-
 natus S. Generalis Inquisit.* Madriti Apud Al-
 phonsum Gomezium Regium Typographum.
 Anno, MDLXXXIIII. 4to. The volume contains
 194 leaves, besides 4 of Index. The preface
 considers it not as a complete Catalogue, but
 as a beginning and specimen, and implores the
 assistance of the learned and pious. The ex-
 purgations are to be attended with as little cost
 to the owners of books requiring it as possible;
 and the assurance of perpetual fame is extend-
 ed to those who contribute in so laudable an
 undertaking by the holy office of the Inquisi-
 tion. *Erasmus* occupies from fol. 81 to 114,
 i.e. 33 foll.; besides his editions of Augustine,
 Hieronymus, Hilarius, Irenæus. The *Biblio-
 theca SS. Patrum* by *M. de la Bigne*, has its
 share. A specimen of the sentences selected
 by them for condemnation, particularly from
 the *Biblia R. Stephani*, fol. 8 &c. to 17, disco-
 ver the iniquity and corrupt doctrine, by which

the censures are regulated. The copy of this uncommon book in my possession has the autograph, as it appears, of Alonso de Valdes, a very inquisitorial name. The cardinal's arms, both in this, and the edition last noticed, are probably those of Quiroga.

Of this Index there have been two complete reprints, and one collection, a copious one, of extracts. The first of these is that printed *Salmuri* (Saumur) Apud Thomam Portau. MDCI. The title is the same as in the original; and it is added *Juxta exemplar*, &c. 4to. In the preface the editor says, that the original was sent *a Jacobo James V. C. ad nobilissimum Plessiaci Dominum* (MORNAY *du Plessis*), who, it appears, was the editor; and to shew with what kind of people protestants have to do, it is added, *penes quem, ad facti fidem asserendam, prototypus, cujus hoc exemplum prodit*. He exposes, with convincing evidence, the fact, and the dishonesty, of attacking the most distinguishing and important doctrines of the Bible and antient Christian writers, through the sides of the Indexes, which do scarcely more than verbally repeat them.

The Extracts, or EXCERPTA, are found in the reprint of the Belgic Index of 1571, at Strasburg in 1609: and the Index is given entire, for the second time, in the INDICES EXPURG. DUO, *Testes Fraudum*, &c. Hanoviæ, 1611, which likewise has, in the first part, a re-edition of the same Belgic Index—both of which have been already noticed under that head. The title-page, however, has the mistake, in describing this edition, of making the date MDLXXI., instead of MDLXXXIII. It has the preface of Mornay's reprint.

We now come to a very curious work, of which the sight and perusal may be obtained from two copies in the Bodleian Library, Oxford, but of which the possession is almost hopeless. It deserves attention, as containing a kind of Index of condemned books issuing from *Naples*—a new field for such operations. The title is a long one—ENCHIRIDION *Ecclesiasticum sive Præparatio pertinens ad Sacramentum Pœnitentiæ et Sacri Ordinis*, Editum a R. P. F. GREGORIO CAPUCCINO *Neapolitano uno ex Deputatis Patribus Pro Revisione Librorum in Civitate Neapolitana per Illustriss. et Reverendiss.*

Archiepiscopum, Nunc denuo auctum, et amplificatum ab eodem Auctore, et tandem typis chalcographis traditum. Cura admodum excel. ac R. P. D. Horatii Venetia V. I. D. Canonici Ecclesie Neapolitanæ Ecclesiasticis Viris ac philosophiæ; et legum studiosis valde utile; et necessarium. Cum Privilegio S. Fran. Insti. Regv. Fr. Min. Venetiis, MDLXXXVIII. Sumptibus Jaco. Anelli de Maria Bibliopolæ Neapolitani. Hieronymo Polo Typographo Veneto imprimente. Small 8vo.

At p. 146 commences the Catalogue, or Index, under the title of LIBRI CORRIGENDI. And it is prefaced thus, which discovers its connexion with the general subject of the work. *Quomodo Confessor potest cognoscere, si pœnitens tenetur ad aliquod peccatum, ob lectionem librorum, qui sunt a Catholicis editi, sed sunt infecti et prohibiti ob interpositionem hæreticorum, qui se interposuerunt in dictis libris, et aliorum qui sunt adnotati, et prohibiti in Indice Romano vel Tridentino: Exempli gratia, liber vocatur expositio Sancti Thomæ in epistolas Divi Pauli, qui est Catholicus: sed quia ibi absconditus est Erasmus cum suo argumento: vel corrigatur juxta Indicem Concil. Trident. et*

sic de similibus. Hoc potest cognosci ex sequente lista: sed est quædam adnotatio, sive memoria edita A M. R. D. D. Johanne Francisco Lombardo, Sacræ Theologiæ Doctore, et Canonici Majoris Ecclesiæ Neapolitanæ, post longum studium contra libros hæreticorum.

Then begins the Alphabet. At p. 166 the Spanish *Censura* of the Bibles, 1562, noticed above, is mentioned with approbation. And at p. 218 we have a most extraordinary passage, discovering, in a signal manner, how readily the adherents of Rome, when any charge is made against them, in the first place, and at a venture, leap upon a denial; trusting that direct evidence may not be at the command of the accuser. *Finaliter summopere cave a quodam libro, cujus titulus est Index Librorum expurgandorum impressus Madriti, per Alphonsum Gomezium sub anno 1584. cum potius credendum sit falso adscriptum esse in eo in tali civitate et per dictum Alphonsum impressum fuisse: ac etiam falso adscriptum esse tanti supremi, et catholici senatus ordine impressum, ac ab eo editum: et inter cætera in eo contenta erronea, sive hæreticalia, est, quod dicit, posse concedi nonnulla opera Caroli*

Molinæi hæretici primæ classis absque correctione, et imprimis assignat Commentaria super consuetudinem &c. The good father had the natural reward of his officious good will to his brethren ; and was himself, for this very passage, brought to the stake in the next *Auto da fe* of books by the holy fathers of Spain.

Rome is the theatre of the next of these literary executions. From the information given by Clemens VIII. in the second brief prefixed to the edition next to be considered, that of 1596, we learn, that Sixtus V. by whom the Index is said to be *auctus*, did indeed meditate a new edition with additions, but was prevented accomplishing his purpose by death. It appears, therefore, that the editions subsequent to that of Trent, enumerated by *Peignot*, *Struvius*, in Jugler's edition of his *Bibliotheca*, and others, and which do not fall within the pontificate of Sixtus V. contain nothing additional, excepting perhaps, the detached decrees passed for the condemnation of particular books. The Clementine Index, therefore, must be considered as the next, and to that we now proceed, entitled, INDEX *Librorum Prohibito-*

rum cum regulis confectis Per Patres a Tridentina Synodo delectos Auctoritate PII IV. primum editus, Postea vero a SYXTO V. auctus, et nunc demum S. D. N. CLEMENTIS Papæ VIII. Jussu recognitus, et publicatus. Instructione adjecta de exequenda prohibitionis, deque sincere emendandi et imprimendi, ratione. Romæ, Apud Impressores Camerales. Cum Privilegio Sum. Pont. ad Biennium. 1596. 8vo. The first of the Briefs of Clemens (for there are two) is simply a restraint of the right of printing to the printer. The second, bearing date, Oct. 17, 1595, after the inflated series of false assumptions usual in such instruments, and claiming, very gratuitously, GELASIUS I. as the founder of the Index, to whom it adds GREGORY IX. passes, without more ceremony, to PIUS IV. It then details rather minutely the intentions and incipient execution of Sixtus V.; and the rest is taken up with their completion by CLEMENS, who appointed a Congregation of Cardinals,*

* The expressions seem to imply, that this was the first institution of the *Congregation of the Index*, but Catalani has satisfactorily proved, that it existed, in substance, certainly under GREGORY XIII. and probably as early as PIUS IV. *De Secret. S. Cong. Ind. l. i. c. vii.*

to be assisted by others, who should carry into effect the prohibition, expurgation, and regulated impression, of books; concerning each article of which new Rules were given, and are published, in this edition. Then follow the Brief and Preface of the first edition, with the Ten Rules. The next document peculiar to this edition is entitled *Observatio*—the first, upon the Fourth Rule, which denies, that any power is given by it to bishops, &c. to grant licences to buy, read, or retain Bibles, or any parts or summaries thereof, in the vulgar language. The second is of little importance, on the Ninth Rule. The third revokes the partial toleration of Thalmudic and Cabalistic books. The fourth forbids the Hebrew Ritual called *Magazor*, in any other than the original language; and the fifth corrects a mistake relative to the books of *John Bodin*. The *Instructio* which follows is of considerable importance; and I. concerning the *Prohibition of books*, enjoins, that the names of such as were condemned, under pain of heavy punishment, should be delivered to the bishops and inquisitors; and that licence to read them should be obtained

from the same—II. The *Correction* of books. This is to be committed to learned and pious men; and when the work is expurgated and amended to the satisfaction of the appointed judges, it is permitted. The corrector and expurgator is to look very diligently into every thing, indexes, &c.; and several objects are to be attended to as his guide—every thing anti-catholic, and against the church, and in praise of heretics, as well as what is immoral and injurious to the reputation of others. Catholic books after the year 1515, if objectionable, are to be corrected.* but the antients, only where errors have been introduced by the fraud of heretics, &c.—III. The *Impression* of books. The work to be printed must first be shewn to the bishop or Inquisitor, and approved by either of them; when printed it must be compared with the MS. and found correct, before it can be sold. Printers must be orthodox men, bind themselves by oath to deal faithfully and catholically, and the more learned and eminent of them must profess the creed of

* FRA. PAOLO, in his *Discorso dell' origine dell' Inquisit.* remonstrates at great length against this injunction. Ed. 1639, pp. 173, &c.

Pius IV. A condemned book, when expurgated, must express the fact in the title.

These Rules would give as much power to the executors of them as they could wish.

We need only say of this Index, that an Appendix is subjoined, in portions, to every division of the original.

We now advance to perhaps the most extraordinary and scarcest of all this class of publications. It is the first and last, and incomplete Expurgatory Index, which Rome herself has ventured to present to the world; and which, soon after the deed was done, she condemned and withdrew. But it is time to give the title: *INDICIS LIBRORUM EXPURGANDORUM in studiosorum gratiam confecti. Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur, Per Fr. Jo. MARIAM BRASICHELLEN Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati æditus. Romæ, Ex Typographia R. Cam. Apost. MDCVII. Superiorum Permissu. 8vo.* After a selection of some of the Rules in the last edition of the Prohibitory Index, the Editor, in an address, informs the

reader, that, understanding the expurgation of books not to be the least important part of his office, and wishing to make books more accessible to students than they were without expurgation, he had availed himself of the labours of his predecessors, and, adding his own, issued the present volume, intending that a second, which was in great readiness, should quickly follow—(but, alas ! it was not allowed so to do). Dated, Rome, from the Apostolic Palace, 1607. The remonstrances and opposition created by this work, made the rulers of Rome, who are not very willing to lose subjects, sick of the work of their servant, and very careful not to put their authority to the hazard in future.

The contents of this book are in nothing more remarkable than in the insertion of the name of B. ARIAS MONTANUS,* who was the principal person concerned in the fabrication of the Belgic Index. He occupies about six pages, and there suffers the same castigation and mutilation which he had formerly inflicted

* FRANCUS refers this insertion to the *Index Sandoval*. *De Indic.* pp. 202, 3. But this is the first.

upon others—*nec lex est justior ulla*, &c. Several of the authors besides thus treated are the same as occur in the last Spanish Expurgatory Index, particularly M. de la BIGNE, who is suffering for more than a hundred pages. In the same predicament, nearly, is CAROLUS MOLINEUS. The Bible of R. STEPHENS does not escape; and FRANCIS DUARENUS,* POLLIDORUS VIRGILIUS, and others, come in for their due share. The fate of EMANUEL SA is peculiar. He is subject to discipline for 28 pages: but is acquitted in the next Spanish Index. A particular examination of the passages selected for obliteration or alteration, would, if the nature and limits of the present work allowed, afford matter, not only of curious, but of serious, reflexion; and the mere perusal of the passages condemned in Stephens's bible will produce painful emotions in the Christian reader.

Nothing more remains on the subject of this Index, than to report what is contained in the

* The offence of this writer is his almost only important work, and an important one it is,—*Pro Libertate Ecclesiæ Gallicanæ* &c. in which are detailed the enormous extortions of the Papal See. See particularly sect. 77.

inaccessible work of ZOBELIUS, *Notitia Indicis*, &c. but repeated from him by STRUVIUS, or JUGLER, his editor, in the *Bibliotheca Hist. Lit.*,* that BRASICHELLEN,† or GUANZELLUS,

* Pp. 1650—3. As the work of *Zobellus* is extremely scarce, it will probably please the reader to see the whole extract as given by *Jugler*. Primus tantum hic est tomus celeberrimi Indicis, quem Auctor privato composuit studio, atque id quidem ut profitetur, eam ob causam, quia Magister esset sacri Palatii, cujus requirat officium, libros expurgare, ideoque ii, qui tales possiderent, non haberent necesse, aboleri eosdem, sed uti his potius, secundum censuram emendatis, possent. Cuncta vulgo tribuuntur *Guanzello*, dicto a patria Brasichellano, quæ in hoc Indice expurgatorio sunt præstita, quanquam certum est omnino, socium laboris fuisse *Thomam Malvendam*, ex ordine Prædicatorum hominem, qui recognovit *Bibliothecam Patrum*, ex editione *Margarini de la Bigne*, præcipuam hujus Indicis partem efficientem.

Res ipse, in Brasichellano Indice ad expurgandum notatæ, multæ, fariam testantur censorum lectionem, judicium acutum, rerum ecclesiasticarum peritiam haud vulgarem, studium denique singulare pro servanda auctoritate Romani Pontificis, et universi ipsius cœtus. Rebus sic præstitis, auctores hujus Indicis omnem laudem et existimationem promeruisse, existimares: secus tamen res cessit, et ipse, quem nominavimus, Index Brasichellanus primum a. 1607 suspensus, postea, eodem Bergomi a. 1608, prelis iterum subjecto, denuo suppressus, tandem vero, quum anno 1612. novis typis in Belgio destinaretur, iterum impediri jussus, et, editione tunc temporis jam absoluta, (*Antwerpi* seu *Andorfi*) venum dari prohibitus fuit. Accedit, quod inaudito hactenus exemplo hic Index expurgatorius, cum imminutione dignitatis Magistri sacri Palatii, qualis Brasichellanus fuit, quique in titulo libri auctorem solum se profitetur, pro libro, auctoritatem duntaxat hominis privati tenente, habitus, et, quod maxime mirandum, ipse in librorum expurgandorum et prohibendorum Indice collocatus sit. Tomus ceteroquin secundus, quem primo adicere constituerat auctor, statim in

† See an entire chapter concerning this author in CATALANI de *Magistro* &c. l. ii. c. xlix.

was assisted in the work by Thomas MAL-
VENDA, a Dominican; that another edition was
printed at Bergomi in 1608; that when a fresh
one was in preparation at Antwerp in 1612, it

herba est suppressus. Verba hæc sunt *Nicolai Ern, Zobelli in Notitia
Indicis libr. expurgand. editi per Fr. Joh. Mar. Brasichellen, Altorf. 1745*
in 8, qui aliquot saltim plagularum libellus jam rarius occurrit. In
eodem p. 51. § vii. docemur, Bergomenam editionem Romana multo niti-
diorem esse, et ad evolvendum comodiorem. Omnia tamen exemplaria,
æpius ac diversis in locis producta, quum raritatem incredibilem reti-
nerent, adeoque unum alterumve, alicubi repertum, magno satis pretio
venderetur, *Ge. Serpillius*, sacrorum olim in civitate Ratisbonensi An-
tistes, Indicem hunc *ibidem*, omisso autem loci indicis, anno 1723. in 8.
recudendum curavit sua haud dubie impensa; quod quidem nulla ra-
tione vituperandum erat, nisi nunciatum in Novis literariis fuisset,
inventæ esse Romæ complura editionis primæ exemplaria, studiosissime
adhuc occultata, quæ nunc Ratisbonam delata æquo comparari pretio
possint. Lætum fuit rei initium. nec exigua exemplarium pars avide
careque ab eruditis empta, qui librum nunc se possidere rarissimum
existimabant. At paullo post adparuit, fucum esse omnibus factum.
Novitas enim chartæ typorumque iis innotuit, qui paullo adcuratius
acutiusque videre solebant. Per plures deinde annos apud hæredes
Serpilii adservata sunt reliquæ hujus editionis exemplaria, donec anno
1742. Joh. Adam. Hesselius, typographus Altorfinus, consilium
suum de recudendo Indice Brasichellano singulari schedula evulgaret.
Tunc enim illi, ut retraherent ab instituto typographum, eodem, quod
is proposuerat, pretio editionem Serpilianam eruditibus offerebant. Vid.
die Leipz. gel. Zeit. anno 1743. p. 613. Sed Hesselius, nulla indicii
hujus Ratisbonensis ratione habita, exsequutus destinata est anno 1745.
quo ipso exhibuit Indicem Brasichellanum, ad formam exempli Bergo-
meni expressum, neque tamen annum locumve, quo id factum, titulo
libri adjecit. Hæredes deinde Serpilianæ exemplaria sua venum dedere
Joh. Gastelio, bibliopolæ Pedepontino, prope Ratisbonam, qui eodem
anno 1745 primam plagulam, solito more, denuo typis describendam cu-
ravit, et, omisso *primi Tomi* vocabulo, secundæ editionis elogium sub-

was suppressed; and that finally the author, like Montanus, found his place in a future Index.* The second volume, promised, never appeared. The work, however, became exceedingly scarce, which induced *Serpilius*, a priest of Ratisbon, in 1723, to print an edition so closely resembling the original, as to admit of its being represented as the same. The imposition, however, being detected, another edition was prepared by *Hesselius*, a printer of Altorf, in 1745; and then the remaining copies of the former threw off their mask, and appeared with a new title-page, as a second edition.

junxit. Atque hæc de celeberrimo illo Indice, de quo plura notatu digna congessit doctissimus *Zobelius* in laudata supra Notitia. Jam diu ante argumentum hoc pertractaverat *GUIL. ERN. TENTZELIUS Select. Observat. Halenstam Tomo 3. p. 133. sq. Observat. vi. de Indice expurgatorio Romano rarissimo, quem Joh. Mar. Brasichellanus, Sacri Palatii Apostolici Magister, primus et hactenus solus edidit, item Tomo iv. Observat. vii. p. 71. ac Tomo v. Observat. x. p. 314 sq. quibus locis bina Indicis ejusdem Specimina proferuntur.——et CLEMENT, *Biblioth. de livres difficiles à trouver, Tomo v. p. 207 sq. Pp. 1650—3 of BIBLIOTH. Hist. Litt. selecta, cujus primas lineas duxit B. G. Struvius &c. post varios emendationes &c. Joh. Fr. Jugler. 3 vol. 8vo. Jenæ 1754—63.**

* The authority is not produced; nor can I find it except in a general article in a Decree of the *Cong. Ind.* of March 16, 1621, where are condemned, Indices et Syllabi omnes particulares, extra urbem absque autoritate et approbatione Sacræ Indicis Congregationis impressi, post Indicem communem Sacri Concilii Tridentini, Pii Quarti autoritate editum, postea vero a Sixto Quinto auctum, et tandem jussu Clementis Octavi recognitum et publicatum.

The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person who should not examine them in literal juxta-position : but upon such examination the deception is easily apparent. The one, however, may be fairly considered as a facsimile of the other. One can hardly read without sympathetic pain the complaint and request of FRANCUS, *Nullibi præterea Expurgatorius Index Romanus Joannis Mariæ Brasichellani, anxie licet requisitus, comparuit, quem si Orthodoxus quidam Eruditus possidet, vel investigare potest, eum publice hic iterum iterumque per Deum obtestor, ut novam istius editionem procuret.** This appeal has been answered by two editions : and yet how scarce is the work, in any, even now ! There is a copy of the original edition in the Bodleian Library, Oxford ; as likewise of the Belgic, the Portugueze, the Spanish, and the Neapolitan, Indexes, already described. And this is the place to observe, that the greater part, if not all these treasures, were the result of the expedition against

* Præf. and again p. 134.

Cadiz, in 1596,* when the library of JEROM OSORIOUS, successively bishop of Sylvas and of Algarva, fell into the hands of the Earl of ESSEX, who presented it to Sir Thomas BODLEY, founder of one of the noblest libraries in the world, where it securely rests with all its precious contents, these not the least among them; and may they never change their residence! The first librarian of this invaluable collection, JAMES, justly triumphs in this defeat of the attempt and power of concealing any longer from the eyes of the world these engines of iniquity and darkness, which, under favour of such concealment, had, for many years, been prosecuting their dishonourable work without impediment. It was the system with the parents to deny their progeny. Some instances occurred within the knowledge of the author; and he adds others. The divines of Bourdeaux, he writes, attempted to discredit the Belgic production; the Inquisitor of Naples that of Madrid. “And yet,” he proceeds, “all

* By FRANCUS's reference, p. 10, it should appear, that the best account of this expedition is to be found in *Metereni Hist. Belg.* For this outline of the event and its consequences, I am indebted to the *Repertorium Bibliographicum*, pp. 65, 6.

these books are to be seen, with sundry others, brought together, by God's especial providence, into the public Library of Oxford; printed, all of them, beyond the seas, by those that were esteemed true papists. It is too late to deny them," &c.*

The exterminating principle, as books are concerned, found a fruitful soil in Spain; as her next Index abundantly proves, being a bulky folio, with the following title—INDEX LIBRORUM PROHIBITORUM ET EXPURGATORUM *Bernardi de SANDOVAL et ROXAS cardinalis—autoritate editus*. Madriti, 1612, 1614. *Peignot* adds another edition, Panormi, 1628, in fol. Of this original there are copies both in the Bodleian and the British Museum. A reprint of it was given by Turretin, Professor of Divinity at Geneva, completing, and adding to the title above—*et archiep. Tolet. Hispaniarum*

* *Corruption of Scripture*, &c. pp. 379, 380. The fact is justly represented as an *especial providence*. Pappus, in the preface to his edition of the reprint of the Belgic Index by Junius, refers the discovery of that concealed document by the latter to the same divine direction of events. Junius himself, as may be seen by the extract from his preface, copied in this work, pp. 52, 3, mentions his detection of the knavery at Lyons, in the case of an edition of Ambrose, then in hand, as a singular providence of God.

Primatis, Majoris Castellæ Cancellarii, Generalis Inquisitoris, Regii status Consiliarii, auctoritate et jussu editus, De consilio Supremi Senatus S. Generalis Inquisitionis Hispaniarum Juxta Exemplar excusum Madriti. Apud Ludovicum Sanchez Typographum Regium, Anno MDCCXII. cum appendice anni MDCCXIV. Auctus B. TURRETT. Præfatione et Hispanic. Decret. Latina Versione.

Indicis huic libro nomen præfigitur apte :

Nam proprio Sorices indicio pereunt.*

Genevæ. Sumptibus Jacobi Crispini. Anno MDCCXIX. In large 8vo. Pp. 119 and 880, with more than 50 unnumbered. The work commences with a Dedication to FREDERIC V. Prince Palatine of the Rhine, and a Preface to the Reader, by the Editor: the latter distinguished by the sound and forcible argument which might be expected from the writer. Then follows, which belongs to the original, and is of some moment, the *Brief* of PAUL V. which, lamenting the increase of the li-

* The allusion is to a line in Terence, *Eunuch. Act. v. Scen. vii. l. ult.*

Egomet meo indicio, miser, quasi sorex, hodie perii.

cences for reading heretical books,* and the mischiefs likely to follow, very formally, and *motu proprio*, withdraws and annuls them all; forbidding the reading, possession, or sale of the prohibited books, under the severest penalties; and, under the same, commanding discovery, in all such cases of the offence as may be known, and, if necessary, by an appeal to the secular arm. There is something tremen-

* As the reader may be curious to see the form of such Licences, I subjoin one from Bp. BURNET's *Hist. of the Reformation*, extracted by him from *Regist. Toust.* fol. 138, vol. i. *Records.* vi. Cuthbertus permissione divina London. Episcopus Clarissimo et Egregio Viro Domino Thomæ More fratri et amico Charissimo Salutem in Domino et Benedict. Quia nuper, postquam Ecclesia Dei per Germaniam ab hæreticis infestata est, juncti sunt nonnulli iniquitatis Filii, qui veterem et damnatam hæresim Wycliffianam et Lutheranam, etiam hæresis Wycliffianæ alumni transferendis in nostratem vernaculam linguam corruptissimis quibuscunq; eorum opusculis, atque illis ipsis magna copia impressis, in hanc nostram Regionem inducere conantur; quam sane pestilentissimis dogmatibus Catholicæ fidei veritati repugnantibus maculare atque inficere magnis conatibus moliuntur. Magnopere igitur verendum est ne Catholica veritas in totum periclitetur nisi boni et eruditi viri malignitati tam prædictorum* hominum strenue occurrant; id quod nulla ratione melius et aptius fieri poterit, quam si in lingua Catholica veritas in totum expugnans hæc insana dogmata simul etiam ipsissima prodeat in lucem. Quo fiet ut sacrarum literarum imperiti homines in manus sumentes novos istos Hæreticos Libros, atque una etiam Catholicos ipsos refellentes, vel ipsi per se verum discernere, vel ab aliis quorum perspicacius est judicium recte admoneri et doceri possint. Et quia tu, Frater Clarissime, in lingua nostra vernacula, sicut etiam in Latina, Demosthenem quendam præstare potes, et Catholicæ

* Perditorum ?

dously resolute in the whole style of this document in the original. The date is Jan. 26, 1612. It is followed by a *Mandate* of the Inquisitor-General, in Spanish, and of a character not unworthy of its predecessor. It states, as the cause of the present Index, the great influx of heretical books by modern authors, who, therefore, have not been noticed in preceding Indexes; and enforces all the commands of the

veritatis assertor acerrimus in omni congressu esse soles, melius subcisivis horas, si quas tuis occupationibus suffurari potes, collocare nunquam poteris, quam in nostrate lingua aliqua edas quæ simplicibus et ideotis hominibus subdolan hæreticorum malignitatem aperiant, ac contra tam impios ecclesiæ supplantatores reddant eos instructiores: habes ad id exemplum quod in iteris præclarissimum, illustrissimi Domini nostri Regis Henrici octavi, qui sacramenta Ecclesiæ contra Lutherum totis viribus ea subvertentem asserere aggressus, immortale nomen Defensoris Ecclesiæ in omne sævum promeruit. Et ne Andabatarum more cum ejusmodi larvis lucteris, ignorans ipse quod oppugnes, mitto ad te insanas in nostrate lingua istorum nænias, atque una etiam nonnullos Lutheri Libros ex quibus hæc opinionum monstra prodierunt. Quibus abs te diligenter perlectis, facilius intelligas quibus latibulis tortuosi serpentes sese condant, quibusque anfractibus elabi deprehensi studeant. Magni enim ad victoriam momenti est hostium Consilia explorata habere, et quid sentiant quoque tendant penitus nosse: nam si convellere pares quæ isti se non sensisse dicent, in totum perdas operam. Macte igitur virtute, tam sanctum opus aggredere, quo et Ecclesiæ Dei prosis, et tibi immortale nomen atque æternam in cœlis gloriam pares: quod ut facias atque Dei Ecclesiam tuo patrocinio munias, magnopere in Domino obsecramus, atque ad illum finem ejusmodi libros et retinendi et legendi facultatem atque licentiam impertimur et concedimus. Dat. 7 die Martii, Anno 1527 et nostræ Cons. sexto.

pope by the additional authority of the inquisitor. Madrid, Dec. 16, 1612. The Latin *Notice* to the reader states, that three hundred authors more than formerly appeared are now subjected to expurgation, and that more, if necessity require, will follow. It adds a pressing invitation to private individuals of piety and learning to give their assistance to so laudable a work, and assures them, that their labour in that respect will lay the holy office under obligation to them, and render them most acceptable to the abundant Rewarder of all good. The *Thirteen Reglas Generales* do not agree, except very loosely, with the Fourteen of the Prohibitory Index of 1583. Their quality may easily and justly be anticipated from the known heterodoxy, ignorance, bigotry, and intolerance of the source from which they flow; and almost any abridgment would be as tiresome as needless. The *Mandates* which follow have some peculiarities worth notice. The first to *Booksellers*, in case of offence against the preceding laws, denounces, for the first, suspension of office and loss of the offender's trade for two years, banishment twelve miles from the town

where he exercised his trade, and a fine of 1200 ducats: for the second offence, double, and other punishments at the will of the inquisitor; and, with other things, to crown the whole, ignorance is not to be admitted as an excuse. In the next mandate, to *Importers* of books, the same severity is extended, because they ought to know better. The third, to *Printers*, enjoins their adding *repurgatus* and *permissus* to books thus purified and reprinted. The *Admonition* of the Three Classes into which the Index is divided is of little moment, those divisions being the same in substance as are found in the Trent Index.

The first, or Prohibitory, Index, presents nothing to detain us: but the second, the Expurgatory, is full of curiosities, had we time to examine them. Not the least, and therefore it shall be mentioned first, is the article GREGORII *p. 365* CAPUC. *Enchirid. Eccles.* This, it will be remembered, is the Neapolitan Index; and, in a passage adduced, it ventured to suggest, that the Spanish Index Expurg. might be a forgery. The author has his reward—Titul. *Libri corrigendi*, fol. 218. pag. 1. § *Finaliter summopere*

cave, dele ab initio § usque ad § *Raymundus Lullus*, exclus.—This is the third of the Phalaris's or Adonibezeks, who have suffered what they inflicted. Most of the articles in Brasichellen's Index are transferred to this; and the reader will be almost amused to observe the names of *H. Stephens* and *John Scapula*. *J. A. Thuamus*, or *de Thou*, naturally enough finds a place here, and so does *Isaac Casaubon*. But EMANUEL SA, freely censured in the Roman Index, is here very lightly corrected and excused. *Alia autem omittuntur, quæ neque ad Sancti Officii judicium spectare, neque gravem offensionem habere videntur*. The Spanish and Roman Indexes indeed often clash; and the former has been reprehended by Roman writers for its presumption.* Under *Thom. Cajetan* we have an instructive specimen of the alteration which these censors allow themselves to make in authors, by supposing, or rather asserting, a *fraus hæreticorum*.† Here are two sentences, in a work strictly Roman and printed at Antwerp, altered

* CATALANI, *de Secretario S. Cong. Indictis*, l. i. c. ix. § v.—vii.

† It will be remembered, that, in the *Instructio* of CLEMENS VIII. *fraus hæreticorum* was most fraudulently allowed as a ground of alteration or correction.

to a directly opposite meaning, without any other proof of fraud than their own affirmation. What author is safe, if such liberties are allowed? Several of the articles in this Index are instances of the artful system of attacking Indexes instead of the authors themselves. They wished to escape the accusation and odium of impugning the Fathers of the Church, and yet could not tolerate some of the doctrines which they manifestly declared. They imagined they had found a receipt for that purpose. There is an Appendix called *Prima*, although there is none besides, which at the end bears the date of 1614. It is preceded by a mandate of the same inquisitorial editor, breathing the same threatenings as usual, and which, where there is power, are formidable. It is dated Aug. 22, 1614. Explanations of two of the Rules close the prefatory part of the Appendix. The gratitude due from the really Christian world to those who, like the excellent and learned *Turretin* in the work which we are now dismissing, drag these productions of degraded Rome from their dens of darkness and expose them to eyes which can see their

deformities, is in exact proportion to the mortification, felt and expressed, on such occasions, by their authors and patrons.

Peignot, in the work and place so often referred to, gives the following. INDEX *librorum prohibitorum: cum regulis, &c. et cum adjecta instructione, de emendandis imprimendisque libris et de exequenda prohibitione. Nunc in hac editione congregationis cardinalium edictis aliquot, et librorum nuper scandalose evulgatorum descriptione auctus.* Cracoviæ, 1617, in 12. He adds, *Cet opusculé est assez rare.* It appeared under the auspices of MARTIN SZYSKOWSKI, bishop of Cracow. There had been two previous editions; one by BERNH. MACIEIOWSKI, bishop of Cracow, the other by GR. ZAMOYSKI, bishop of Chelmin.*

We now come to a work, of the date of 1624 (although that date should rather have been 1640, as will appear), which might have been considered with Clemens VIII.'s edition of the Index of 1596, as the pages are carried on from the former, and they are perhaps invariably bound together, as was the evident inten-

* STRUVII *Biblioth.* JUGLER, p. 1658.

tion. It is, however, a separate and later work ; but one of some interest, as the first of its kind. *Librorum post Indicem Clementis VIII. prohibitorum* DECRETA OMNIA *hactenus edita.* Romæ, Ex Typographia Rev. Cam. Apost. 1624. in 8vo. Each Decree, emanating from the different authorities, is here given separately and at length, with all its formality; and affords a practical evidence of the sources whence the prohibitions and criticisms in the Indexes originate. We have Edicts of the *Congregation of the Index*, Decrees of the *Pope*, Edicts of the *Master of the Sacred Palace*, Edicts of the *Inquisition*. Some, or all, of these decrees may have been printed and dispersed singly, as is now the case ; but there is no evidence, within the knowledge of the writer, that any number of them were before collected and published together. They extend from the year 1601 to 1637 ; the Index, of which they are meant to be the sequel, and which will come to be considered in its place, bearing the date of 1640.

The Master of the Sacred Palace, in the first decrees issued by that officer, is the cele-

brated Brasichellen, whose more active efforts in the cause sustained the rebuff which has already been mentioned, and is contained in one of these very decrees. The service of Romanism is not always an easy one. But perhaps as remarkable an article, in its consequences, as any, is that contained in the Decree of April 26, 1628, *Elucidarium Deiparæ Auctore JOANNE BAPTISTA POZA*. The choleric Spaniard replied in a caustic Apology, in which he particularly charges *Brasichellen* with censuring the Fathers, and condemning unjustly a fellow-countryman, *Emanuel Sa*. This rebellious conduct was punished by a condemnation of all his works by another Decree, Sept. 9, 1632. The Spanish Index of 1640, however, took his part against the Roman, and quietly, in a *Supplement*, reversed the unjust decree.

The reader is now to pay a second visit to *Portugal*; and he will find that the interval has not been unimproved. The press in Lisbon will testify quite as much diligence in the Inquisitor General of Portugal as in him of Spain. In 1624 she gave birth to a portly folio of more

than 1000 pages. The title-page, which is engraved, is ornamented in a manner Romanistically imposing. In the centre of the top is the Arms of the Inquisition—a cross between an olive-branch and a sword. On each side are two ill-favoured cherubs, who seem to be destined for inquisitors when they should grow to man's estate. Towards the bottom, on one side is a vine with a dead branch, to which an axe is applied, with the motto, "that it may bring forth more fruit;" on the other is some tree half dead, with an axe at the root, and the motto, "cast it into the fire:" between them is the Cardinal's hat and arms. The title is particularly rancorous—not impotently so at the time. INDEX AUCTORUM DAMNATÆ MEMORIÆ, *Tum etiam Librorum, qui vel simpliciter, vel ad expurgationem usque prohibentur, vel denique jam expurgati permittuntur. Editus auctoritate Ill^{mi}. Domini D. FERDINANDI MARTINS MASCAREGNAS Algarbiorum Episcopi, Regii status Consilarii, ac Regnorum Lusitaniæ Inquisitoris Generalis. Et in partes tres distributus quæ proxime sequenti pagella explicate censentur. De Consilio Supremi Senatus Stæ Generalis Inquisi-*

tionis Lusitaniæ. The Colophon is, *Vlyssipone Ex officina Petri Craesbeeck, Regii Typogr. Anno DMCCXIIII. for MDCXXIIII.* The Edict of the Inquisitor, in Portuguese, commands all persons, whether ecclesiastic or laic, who may possess the condemned books, within thirty days after the publication of the Index, to deliver, or signify, them, to the Inquisitor of the district—offenders render themselves subject to the greater excommunication and to be proceeded against as of suspected faith—the same penalty awaits booksellers, or others, selling or importing the books; and the vendors of other books condemned for causes short of heresy, besides the guilt of mortal sin, become liable to severe chastisement at the discretion of the General and other Inquisitors—and the licences to have, or read, prohibited books, formerly given, are revoked.

The *Roman Index* of CLEMENS VIII. with additions since his edition, forms the first part of this work.

The second part is the *Portuguese Prohibitory Index*. It contains a preface and fifteen *Regras*, peculiar, as it appears, to itself; and

the body of the Index has nothing more remarkable than the insertion of one or two *English* books.

The third, *Expurgatory*, part, constitutes the bulk of the volume. The *Monita* to the reader apprise him, that the former censures of Lisbon, Belgium, and Spain, are adopted; and that, the present censors having performed their work rather superficially, the defect will be supplied in a future edition. They profess, that the plan of classification has been declined, and all the matter thrown under one alphabet, the condemned and catholics, Latin and vulgar writers, being indiscriminately mingled. The body of this Index is so identical in principle, as well as contents, with the Spanish, and that principle so degraded, that even a selection of particular instances is scarcely desirable; although almost any one would afford matter of astonishment as well as of reprobation. We content ourselves, therefore, with the following. At pp. 180, 1, as well as at p. 1031, *Tractatus Juris Can.* in several editions (which from its contents must be the *Tractatus Universi Juris*, printed frequently at Venice);

is largely expurgated ; and yet the *Taxe*, though occupying a conspicuous place in the 15th volume of the edition of 1584, is entirely overlooked. In this specimen we bid farewell to Portugal ; and only hope that her next efforts of whatsoever kind, may less disgrace her.

A small volume will now detain us for a moment ; but it has intrinsic merit, and belongs to an author, both of which command respect. Its title speaks for itself. *INDEX Generalis Librorum prohibitorum a Pontificiis, una cum Editionibus expurgatis vel expurgandis juxta seriem literarum & triplicem classem. In usum Bibliothecæ Bodleianæ, et Curatoribus ejusdem specialiter designatus. Per THO. JAMES, S. Theol. D. Coll. B. Mariæ Winton in Oxon. Vulgo Novi dicti quondam Socium. Oxoniæ, Excudebat Gulielmus Turner. An. D. 1627, in 12.* The main object of the work, as himself expresses it in the Dedicatory Epistle, is, to prevail upon scholars in general, and the Curators of the Bodleian Library in particular, to value, and by all means, if possible, to procure those books, and especially those editions, which are condemned in the Roman Indexes,

as being, the first, generally valuable, and the others far preferable to the modern editions. Oxford has not neglected the admonition; and its library abounds in the treasures pointed out by the reprobation of those who were unworthy of them, and either knew them not or hated them.

The year 1632 gave birth to another Index from Spain. NOVUS INDEX LIBRORUM PROHIBITORUM ET EXPURGATORUM; *editus auctoritate et jussu Eminent^{mi} ac Reverend^{mi} D. D. ANTONII ZAPATA, S. R. E. Presbyt. Card. Tit. S. Balbinæ; Protectoris Hispaniarum; Inquisitoris Generalis in omnibus Regnis, et ditionibus PHILIPPI IV. R. C. et ab ejus Statu, &c. De Consilio Supremi Senatus S. Generalis Inquisitionis. Hispali** ex Typographæo Francisci de Lyra An. MDCXXXII. in fol. The title-page is engraved rather handsomely, with the cross, keys, sword (emblems of the papacy and of transubstantiation), and a cardinal's arms. The Inquisitor's *Edict*, which begins the volume, after the introduction in the usually pompous

* Seville.

and hypocritical style respecting heresy, alleges the apostolic Brief of URBAN VIII. as the reason of forming a new Index, which should comprehend, not only modern writers but some antient ones who had been overlooked, to the number of 2500. He then proceeds to charge all persons, neither to possess nor to read the forbidden books, under pain of the greater excommunication ; and those who, having them, do not give notice of them within ninety days, are to be proceeded against with all the rigour of the law. Dated, Madrid, July 29, 1631. The *Brief* of the Pope follows, very much resembling that of PAUL V. in the preceding Spanish Index. Terrified at the abuse of existing licences, it revokes them all—*revocamus, cassamus, irritamus, & annullamus; ac viribus penitus evacuamus, et pro revocatis, &c. &c.*—then come the penalties spiritual, and temporal, for the disobedient, and for the concealers of their knowledge of the books. Authority is then given to the Cardinal presbyter to put these decrees in execution, and, if necessary, to call for the assistance of the secular arm. Aug. 17, 1627. The Inquisitor then resumes,

and in virtue of these powers, announces the revocation of all the licences previously given, Feb. 21, 1628. The document following is a *Licence* to the licentiate, *Sebastian de Huerta*, to chuse his own printer of the Index, which was to be signed with his own hand (as is the case with the copy before me), or with that of *Juan de Pineda*, a Jesuit, who assisted in the composition of the work. The *Notice* to the Reader announces a kind of liberality, in not altogether prohibiting, but allowing with expurgation, some heretical writings. It states, as the result of various reading, that here was added some account of the country, age, sect, and profession of the writers. And, for the construction of the Index, it observes, that the Prohibitory and Expurgatory Parts were now embodied, the triple division being retained; and that an Universal Index was prefixed for the greater ease of reference. The *Reglas, Mandatos, &c.* vary but little, although they do vary, both in number and position, from those in the former edition of 1612. The pages amount to 990 numbered. More than 50 are unnumbered. There is one article in the

body of the work worthy of particular consideration. MARTINUS LUTHERUS. *Islebii natus in Saxonia, an. 1483. prædicat contra indulgentias 1517. ab Ordine Religioso et a Fide Catholica Apostata, et Heresiarcha. 1517. reperitur in lecto misere exanimis 1546.** All that need be said concerning this recondite article is, that it never re-appeared in any future edition. LLORENTE has observed, that this is the first Index issued by the Inquisitor of Spain, in his own name and by his own authority. But it was certainly the fact in the edition of 1612. Had not a writer quoted in JUGLER's edition of STRUVIUS's *Bibliotheca*, thought it necessary to vin-

* In the work of the Sicilian Inquisitor, PARAMO, *de Origine, &c. Inquis.* 1598, which we shall find another opportunity of noticing, is a very curious and mysterious passage to the same effect, Tit. 3, cap. 6, § 33. He is enumerating the miserable deaths of heretics; and Luther, of course, finds his place. Verum his missis, ad autores hæresum nostri temporis descendamus. Ex quibus primus occurrit Martinus Lutherus, cujus infelicem obitum, data opera prætermitto, quod de eo in tit. 8. cap. 1. fusam fecimus mentionem. Now the reference is either mistaken or false; for none such exists. And in the Index, which has copious references to Martin Luther, in that which indicates his infelix exitus, the place adduced is the only one pointed out. Are we then to suppose, that the fusa mentio was *expunged* in the MS., or what are we to suppose? The edition in my hands is the first, and therefore the passage could not exist in a prior one. If, however, after all, it can be produced, it will be welcomed as a curiosity. These authors certainly tell us what we should not otherwise know.

dicates the genuineness of the Spanish Index of 1612, which, on inspection, he declares to exhibit every possible evidence of its origin, besides the autographs of many inquisitors, in the copy at Oxford, I should scarcely have considered it requisite to make the same observations relative to the present edition, which is as palpably Spanish as the reprints of Geneva are Genevese. It certainly does indicate the lowest confidence in a cause, when palpably groundless suspicions are seized to uphold it.

Now we approach a Roman production, printed first at Milan, in 1635. *ELENCHUS Librorum omnium tum in Tridentino, Clementinoque Indice, tum in aliis omnibus sacræ Indicis Congregⁿⁱ. particularibus Decretis usque ad annum 1640 prohibitorum; Ordine uno Alphabetico, Per Fr. FRANCISCUM MAGDALENUM CAPIFERREUM Ordinis Prædicatorum dictæ Congregⁿⁱ. Secretarium digestus. Editio Secunda aucta. Romæ, Ex Typographia Rev. Cam. Apost. 1640. Superiorum permissu, et cum Privilegio. 8vo.* The work is dedicated URBANO VIII. Pont. Opt. Max. (a blasphemous title, being the same as the divine, but common in papal

dedications and on papal medals), full of profane adulation. It can hardly be considered as a work of authority, although doubtless allowed by authority; and chiefly intended, as the preface imports, to facilitate reference, by uniting the divisions of the original Indexes under one alphabet, and giving surnames as well as christian. In that respect it has its value still. That it is considered, indeed, simply as a private work will appear from the preface of the Secretary to the Roman Index of 1664.

The next Index is a Spanish one, published first in 1640. Neither the British Museum nor the Bodleian Library possess a copy, unless one has been obtained very lately. But this is the less to be regretted as there were more editions, two at Madrid, in 1662, and 1666, if Peignot be correct. But perhaps as valuable as any, and in some respects more so, is the reprint at Geneva, in 1667, with the following title—INDEX LIBRORUM PROHIBITORUM ET EXPURGANDORUM NOVISSIMUS. *Pro Catholicis Hispaniarum Regnis* PHILIPPI IV. *Regis Cathol. Ill. ac R. D. D. Antonii a SOTOMAIOR Supremi Præ-*

sidis, & in Regnis Hispaniarum, Siciliae, et Indiarum Generalis Inquisitoris, &c. jussu ac studiis, luculenter et vigilantissimè recognitus: De Consilio Supremi Senatus Inquisitionis Generalis. Juxta Exemplar excusum. Madriti, ex Typographæo Didaci Diaz. Subsignatum LL^{do}. Huerta. MDCLXVII. in fol. The royal arms of Spain, with the golden fleece, are engraved on the title-page. It would have been as well to have preserved the date, 1640. The Editor has given Latin translations of the Spanish documents. And he has deemed it necessary, as his predecessor Turretin had done, not only to profess his own accurate integrity, but to announce that the originals were preserved and producible, to satisfy either doubt or curiosity. The reader will readily infer, of what description those persons must be, towards whom such caution is necessary. TURRETTIN'S Preface is reprinted; as likewise two extracts, from JUNIUS'S to the Index of 1571, and from BLONDEL *de Joanna Papissa*. Then comes the *Edict* of the Inquisitor General, Archbishop of Damascus, who, commencing as usual, inveighs against the audacity of heretics, and particu-

larly their assumption of fictitious titles, which, upon consultation with his council, made him judge it necessary to command the publication of a new Index, with an addition, both of modern and antient authors ; adding the common penalties for retaining or reading, or suppressing knowledge, of heretical books. Dated Madrid, June 30, 1640. The same Licentiate has the controul of this edition as in that eight years back. The *Reglas*, *Mandatos*, &c. differ but little from those formerly published. The last, or 16th, *Regla* merely adopts a part of the *Instructio* of CLEMENS VIII. The body of the work, independently of the General Index, contains, in this reprint, 992 pages. The unobtrusive article, in the supplement, permitting, with expurgation, what the Roman Congregation, and Index, had absolutely condemned—the works of POZA—has already been noticed. It would be difficult, and answer no particular purpose of sufficient value, to discover and criticize the new articles. This reprint, by its additions, will be useful to us again.

The papacy, which, in virtue of her exclusive infallibility, residing, if any where person-

ally, most eminently in her head, possesses the chief power of settling all matters of doubt or dispute, has ever discovered a most provoking aversion to confer this most needful benefit upon erring mortals, by an explicit declaration of her views on important points of christian doctrine. In conformity, therefore, with this tantalizing reserve, she determined not to hazard her infallibility and authority by any new publication of an *expurgatory* description. She, however, presented her subjects with a more extensive *Prohibitory* Index, in 1664, under the title, INDEX Librorum Prohibitorum ALEXANDRI VII. Pontificis Maximi jussu editus. Romæ, Ex Typographia Reverendæ Cameræ Apostolicæ, 1664. Superiorum permissu, et Privilegio. 4to. The *Brief* of the pope conveys no information of importance: it simply explains the motive of the present publication—the want of order in the former, and the utility of uniting the whole under one alphabet, neglecting the triple division hitherto observed. It ratifies and repeats the apostolic threats in the former Indexes; and professes to give the Trent Index separately. March 5, 1664. The

Regulæ, &c. are the same as in the last Index of Clem. VIII. The address of Fr. HYACINTHUS LIBELLUS, Secretary of the Congregation of the Index, to the reader, explains the contents of the volume; and affirms that all other Indexes are to be considered as private ones. The first Index in this collection reaches to page 165. The second Index contains exclusively those books which have the names of the authors placed after them. The third is confined to those books, in the title of which the matter follows the name of the author. Then follows an Appendix from 1661 to the publication of the Index. The *Index Tridentinus* succeeds, to which is prefixed an *Admonition* to the reader by the fore-named Secretary, giving the origin and history of that Index, as we have already detailed them; and affirming, which he was perfectly qualified to do, and is of some consequence, that the Deputation of the Index originally instituted by PIUS IV., was matured into a formal Congregation by PIUS V. All that follows in this part has appeared before. But the concluding part, INDEX DECRETORUM, although a part has been previously given up to

the year 1636, is entitled to particular attention. Professing, as it does, to be a complete collection, embracing *Omnia Decreta, quæ vel a Magistro Sac. Palatii, cum ratione Officii sui, tum jussu Sac. Congregationis, vel ab ipsis Sacris Congregationibus Indicis, et S. Officii emanarunt*, it is of primary importance. The first part of these decrees does not exactly coincide with the collection in the Index of CLEM. VIII. The 3d is an addition. So are the 31st, 32d, 40th, and 41st. The 43d begins the additional portion. In the 45th is the condemnation of A. C. JANSENIUS, BANCK'S *Tara. S. Canc. Apost.* is condemned June 10, 1654. The 66th ^{p. 261} is directed against the *Lettres Provinciales*, Letter by Letter, throughout the Eighteen. This is the PASCAL, who has been adduced in a British Parliament as a specimen, and recommendation, of Roman Catholicity. A decree by his Holiness itself, ALEXANDER VII. Jan. 12, 1661, states, that some sons of perdition had arrived at such a state of madness as to turn the Roman Missal into the French, vulgar tongue, &c. &c.!![†] The decree, No. 77, *again*^{p. 273} transfixes BANCK'S *Tara*—the moles took care

never to see their own. An omitted decree, restoring a passage in the infamous SANCHEZ is added. A second Appendix, with some authors, and four Decrees, then appears; the first of which, to its immortal honour, proscribes WALTON's *Polyglott*!! The last thing is a list of the Cardinals and Consultors of the Congregation of the Index from the beginning.

The Geneva edition of the last Spanish Index in 1667, with its other additions, that of the last Roman Index in particular, carries on the Decrees to that date, or from LXXXII. to XCII. No. 87 and the next condemn 45 propositions concerning Confession, Indulgences, &c. The last is curious, as discovering the wily caution of Romanism. It was a subject of controversy, whether attrition from fear and without the love of God were available or not. Silence was imposed upon the disputants, until the holy see should come to a determination upon the point. Has it so done yet?

In a small work entitled, *CONSTITUTIONES et Decreta Apostolica*, &c. printed Colonix Agrippinæ, 1686, Superiorum permissu, 12mo. besides a selection of the Decrees in the pre-

ceding works, there are several after that date up to 1686. The first, of April 9, 1668, is against the *Roman Ritual of Alet*. That beginning p. 150 has 65 condemned propositions. The Jesuit *Maimbourg* is censured in two; and the *French translation of the Roman Missal* is again condemned. There is attached a Decree against 68 heretical Propositions of M. de *Molinos*, of a subsequent date, that of Aug. 28, 1687.

We now come to what may be considered a *Series* of Prohibitory Indexes, the only ones which Rome henceforth ventured to give to the world, in a small form, published from time to time, at short intervals, by the succeeding popes, down to the present. It is hardly necessary to describe each particularly, since they so nearly resemble each other. The first which appeared in this form, according to Peignot, was that published by command of CLEMENS X. 1670. The next was issued by INNOCENT XI. in 1682. Another followed in 1683; another in 1685; another in 1696. The next, in the eighteenth century, having it before me, I will describe particularly. INDEX *Librorum*

Prohibitorum INNOC. XI. P. M. *jussu editus*.
Usque ad Annum 1681. *Eidem accedit in fine*
Appendix usque ad mensem Junii 1704. Romæ,
 Typis Rev. Cam. Apost. 1704. Cum Privilegio. 8vo. After a recitation of the Privilege to the Printer of the sacred Chamber, the Secretary of the Congregation of the Index, F. JACOBUS RICCIUS, a Dominican, repeats the old information, that the increase of heresy has rendered a larger edition of the Index necessary, which, at the command of his holiness, and with his sanction, he has accomplished and publishes. Then follow the usual accompaniments, and after that the Index, which has as many as five Appendixes, reaching to the year 1734. In the second Appendix is contained the first insertion of the *Nouveau Testament* by Father QUESNEL, against which was fulminated the famous Bull, *Unigenitus*, by CLEMENS XI., condemning 101 Propositions as heretical. It is dated Sept. 10, 1713. The last Appendix, although not so named, is curious, being a re-edition of a small *Italian* Index, printed first at Bologna, afterwards at Pavia, and entitled, *RACCOLTA d'alcune particolari operette spirituali*,

e profane prohibite, Orazioni, e Divozioni vane, e superstiziose, Indulgenze nulle, e apocrife, ed Immagini indecenti, ed illecite. There are 8 pages of condemned *Indulgenze*. Two Decrees were passed at Rome in 1678, abolishing these by wholesale, as here represented.*

The year 1707 brings us to another folio of Spain, of which the principal information I have is derived from the account of it in Struvius's *Bibliotheca*, Jugler's edition, the third volume. INDEX LIBRORUM PROHIBITORUM ET EXPURG. *pro Catholicis Hispaniarum regnis PHILIPPI V. &c.* Madriti. 1707. The above writer adds, from the *Acta Erud. Lat.* a. 1709, p. 143, that this Index was published at the close of the year with great pomp, amidst public and solemn processions, in which the gravest assessors of the Inquisition, and persons of the highest dignity, were present. Little alteration was made in the prefatory matter, as appears from the next edition in 1747, which begins

* See them in COLLET, *Traite des Indulg.* Tome i. pp. 413, &c. C. CHAIS has made some excellent observations upon this self-condemning conduct in his valuable *Lettres sur les Jubilez, &c.* Lett. xxviii. pp. 774, and seq. He is of course in the Index, and his work scarce.

with the Edict of the Inquisitor General, VIDAL MARIN, who completed and published the present Index, in which he declares that he had nothing to alter or amend. In proof of which he immediately subjoins the edict of SOTOMAIOR.

There is a work, in two duodecimo volumes, published at Namur and Leige, in 1714, by le P. JEAN BAPTISTE HANNOY, *Recollet, Lecteur en Theologie, &c., avec approbation*, with this title: INDEX ou Catalogue des principaux Livres condamnés, &c. It is simply a selection without authority, directed principally against *Jansenism*, but containing some later decrees of importance. The author is a zealous advocate of the Marian idolatry, and assigns as the cause of his present labour, a defective Index published at Rome, under the name of the Master of the Sacred Palace, a Dominican, which was corrected afterwards by the pope, and in which were contained condemnations of the *Office of the Immaculate Conception*, and of some works of *la Mere Marie de Jesus, dite d'Agreda*—works, which, instead of being condemned, are highly esteemed, at Rome; and he extracts from a

brief of Paul V. a passage, in which the pontiff denies his condemnation of the office, and adds, *neque enim imminuere ullo pacto volumus Deiparæ cultum, sed potius, quoad ejus fieri poterit, augere et amplificare.*

One of the small Roman Indexes was printed at Rome, 1716, according to *Struvius*;* 1717, according to *Peignot*; and at Prague, 1726, according to both.

Another of *Bohemia*, and more original, appeared in 1729, in 12mo. The title is—*CLAVIS hæresin claudens et aperiens.* The rest, translated into Latin, is, *Clavis doctrinas hæreticas ad intelligendum reserans, et ad extirpandum claudens: sive Index librorum quorundam decipientium, scandalosorum, suspectorum et prohibitorum, præmissa ratione, qua libri mali et noxii inquire et extirpari possint.* Reginæ Hradecii (Koenigsgraetz). The principal books contained in it are *German* and *Bohemian*: there are but few *Latin*.†

Peignot mentions one of the 8vo. Roman Indexes, in 1744, but with additions to 1752.

* *Fischer's* edition, p. 827.

† *STRUVII* Biblioth. ed *Jugler*, pp. 1658, 9.

It was published by BENEDICT XIV., but before the publication of his very important *Constitutio*, which appears, and will be considered, in the next Roman edition.

At present we are called to the last gigantic Index of Spain. LLORENTE states, that the charge of composing this new edition was imposed upon the Jesuits *Casani* and *Carascò*, by D. Francis *Perez del Prado*, Inquisitor General: but that they were not authorized for the work by the Council of the Supreme; that complaints were made to the council, which could not overcome the influence of the royal confessor, who, being a Jesuit himself, favoured his order; that the pope remonstrated on account of the condemnation of Cardinal Noris, and only prevailed when another confessor succeeded; that the prohibition of some works of John de Palafox was revoked by the Inquisitor General, whose character as a critic may be ascertained by his lamentation over the age, “that some had carried their audacity to such an execrable extremity, as to desire to read the holy scripture in the vulgar tongue, without any fear of encountering the most mor-

tal poison.”* This account, of the accuracy of which no fair doubt can be entertained, is partially confirmed by the contents of the volumes themselves. They are thus entitled: INDEX LIBRORUM PROHIBITORUM AC EXPURGANDORUM NOVISSIMUS. *Pro universis Hispaniarum Regnis Serenissimi FERDINANDI VI. Regis Catholici, hac ultima editione Illust^{mi}. ac Rev^{mi}. D. D. FRANCISCI PEREZ DE PRADO, Supremi Præsidis, et in Hispaniarum, ac Indiarum Regnis Inquisitionis Generalis jussu noviter auctus, et luculenter, ac vigilantissime correctus. De consilio Supremi Senatus Inquisitionis Generalis juxta exemplar excussus. Adjectis nunc ad calcem quamplurimis Bajanorum, Quietistarum, et Jansenistarum libris.* Matriti: Ex Calcographia Emanuelis Fernandez. Anno Dñi. MDCCXLVII. 2 Tom. fol. These two volumes contain about 1200 pages. They open with the Edict of the author of the last edition, followed by the one preceding it. We have, then, that of the present author; who produces the old tale of the increase of heretical books rendering necessary

* *Histoire de l'Inquisition, &c.* Tome 1, pp. 480, 1.

a new and enlarged Index, which should embody the separate edicts passed, as occasion required, up to the present time. Both the last Inquisitorial Editors seem content to abide by the argument of their predecessor, in 1640, which indeed is as good as any thing that the cause admits. In the next document he acknowledges his obligations to the two Jesuits, who have been named, and whose signature he requires, to ensure to the printer his exclusive sale of the work. They are both dated in Aug. 1746. The *Reglas*, &c. present no apparent variation from the two last editions—at least, from the last but one, and therefore, it may fairly be presumed, from the last likewise. The substance of the work is the same for form, but enlarged in quantity. All these Indexes answer the purpose of references to some of the best parts, and, in various instances, to the only good or valuable parts, of the works intended to be corrected by their expunction. J. BAPT. POZA has here got into the body of the work, as was probably the case in the preceding edition. The *protestant reprint* likewise of the last edition but one, in 1667, has natu-

rally found a place. There are always Supplements in these works, of matter accumulating while they are in the press.

Another of the uniform volumes of Rome now engages our attention. It is of the date of 1758, with the usual title, by authority of BENEDICTUS XIV. One peculiarity of this edition is, its omission of the last of Clemens VIII.'s observations concerning *Bodinus*. But that which most eminently and importantly distinguishes it is, the appearance, for the first time, of S. D. N. BENEDICTI Papæ XIV. *Constitutio qua Methodus præscribitur in examine, et proscriptione Librorum servanda*. To which are to be added certain important *Decrees* upon the same subject. The introductory Brief of the pope, dated Dec. 23, 1757, presents nothing requiring notice; and the same may be said of the preface of Fr. T. A. RICCHINIUS, Secretary of the Congregation of the Index. Then occur the Rules, &c. as in the immediately preceding edition, with one addition of great importance, in various bearings, by the present pope. It is appended to Clemens VIII.'s observation on

the fourth Trent Rule concerning the Bible; and is as follows: " If versions of this Bible (the Vulgate) into the vulgar tongue are approved by the Apostolic See, or are published with annotations drawn from the holy fathers of the church, or from learned and catholic men, they are allowed. *Decr. Sacr. Congr. Ind. 13 Junii 1757.*" The *Constitutio*, which we now approach, after giving some account of the two Congregations, and vindicating the care and integrity of that of the Inquisition, from personal knowledge, states, as the foundation of the new and elaborate regulations now published, the complaints,—unjust ones indeed,—which had been urged against the tribunals, as performing their office rashly and perfunctorily: his holiness therefore had thought it expedient, by this instrument, to establish firm and certain rules for the future direction of the censors. They are, as it appears, minute, judicious, and calculated to give satisfaction to writers of the Roman communion; but too long to detail, being obvious, and contained in all the subsequent editions. There had been com-

plaints (and pretty loud ones from *Poza* and *Raynaud** in particular), of being condemned *unheard*: this is redressed for the future. Five Rules are then laid down for the direction of the Relators and Consultors: but the main one which they are to have before their eyes is—
 “ the dogmas of the holy church, and the common doctrine of Catholics, which is contained in the Decrees of the General Councils, in the Constitutions of the Roman Pontiffs, and in the consent of the orthodox fathers and of the learned ;”† allowing liberty as to other points. There is a passage relative to such points, which is worth transcribing, being on good authority, at least not Protestant. It refers to certain

* This author, in his *Erotemata*, has not only complained of the injustice of the Roman Censors, but likewise presumed to suggest Rules for the future direction of their criticisms. In his *Gemitus Columbæ*, which is appended to the work, and announces its own subject sufficiently, there occurs an ingenious exemplification, or parody, of the style of these critics, in a fictitious critique on the Apostles' Creed, in every article of which is discovered some latent and insidious heresy. The work created its author matter of fresh *Groans*; being soon condemned by the assailed censors. *Decret.* Jun. 10, 1659.

† *Ecclesiæ sanctæ dogmata, et communem Catholicorum doctrinam, quæ Conciliorum generalium decretis, Romanorum Pontificum Constitutionibus, et Orthodoxorum Patrum, atque Doctorum consensu continetur, unice præ oculis habeant.*

controversialists in the catholic church, who mutually abuse each other, *magno quidem bonorum scandalo, hæreticorum vero contemptu, qui digladiantibus inter de Catholicis, seque mutuo lacerantibus plane triumphant.* They have a right to triumph, when those who make their pretended unity a main pillar of their arrogance and barbarity, cannot conceal their own internal dissensions. The rest is of no great importance. The date is, Septimo Idus (9th) Julii, 1753. Then follow—*DECRETA de Libris prohibitis, nec in Indice nominatim expressis.* These guilty people never feel themselves safe. They had power enough by their general rules before: but they cannot satisfy themselves without something more explicit. They would condemn, not authors only, but subjects (*materias*). We have therefore four sections. The *first* condemns all heretical books, all apologies, bibles, calendars, martyrologies, catechisms, dictionaries. The *second*, tracts for or against the immaculate conception of the Virgin Mary, the controversies between the seculars and regulars in England, in which the bishop

of Chalcedon bore a part, Jansenism, the doctrine of a bicepital origin of the Roman church,* or uniting, without subordinating, St. Paul to St. Peter, &c. The *third*, Images of a different form and dress from the catholic, &c. &c. Indulgences of various sorts and ages by wholesale; but those of Leo X. to St. Birgit are spared. The *fourth*, unorthodox forms of exorcism, all litanies but the most antient, all alterations of the Missal after the edict of Pius V., particular Rites, and modern Rosaries in derogation of the authentic Rosary sacred to God and the blessed Virgin Mary, without the authority of the Roman see.

In the body of the work it will only be expedient to notice the first and cautious omission of the article *Indices et syllabi omnes* &c.; and the continued presence of *Poxa*, and his works, in defiance of the authority of the Spanish Index.

The next Roman Index was published under the auspices of Pius VI. in 1786. I call

* Which, however, was the fact, if Irenæus, Eusebius, and Epiphanius, are to be trusted. See their testimonies brought together, in PEARSONII *de Serie & Successione &c. inter Opera Posthuma*, Diss. 1, cap. vi. § i, ii.

it the next, because the Secretary of the Index; **Fr. HYAC. MARIA BONFILIUS**, in his preface, refers to the former as the last. This is the only thing new, excepting, as he details, some trifling improvement in the arrangement of the names. It has an appendix reaching to 1796. I should have said that the former, as well as this, Index, is adorned with a frontispiece, representing the burning of the magical books of the Ephesians—an obvious coincidence truly!* Possibly, however, as much might be discovered in another part of what is equally esteemed scripture by the Romanist, 1 Macc.

* It may not be improper to mention, although not a Papal or Romanistic production, an account of the Prohibitions of books in Sweden, as contained in what purports to be an Academical Exercise—**D. D. HISTORIA LIBRORUM PROHIBITORUM in Suecia. Cujus specimen primum, consensu Ampl. Senat. Philos. Upsal. publicæ disputationi submitunt Samuel J. Alnander, Philos. Magister et Docens, et Petrus Kendahl, Stipend. Reg. Ostrogothi, in Auditorio Carolino D. VIII. Junii. Anni MDCCCLXIII. H. P. M. S. Upsaliæ. 4to.** This tract recognizes three sources of the power of prohibiting books—the Royal Senate, mentioned in the title-page; the Divines of Upsal; and the royal authority by Edict. A few works of the sixteenth century are just noted, as having been condemned: those which are particularly described are of the following century, and are, in number, thirty. Some are upon political subjects only.

There is another more legitimate object of our research: but one which would hardly be claimed by any party, although it proceeded from the capital of the then German empire. **CATALOGUS Librorum a**

i. 56—58. “ And when they had rent in pieces the books of the law, which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to ~~the~~ law, the king’s commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.”

Our chronology brings us to the last effort of Spain, *INDICE ULTIMO*. It professes only to be an *Abridgment*, and appeared in 1790, in quarto. LLORENTE, concerning this Index writes, that *D. Agustin Rubin de Cevallos* charged *D. J. Castellot*, a secular priest, to prepare a new Index, which was executed and published without the consent, and even in spite of the opposition of the supreme council. His predecessor had assented to the proposal that no books

Commissioe Cæs. Reg. Aulica Prohibitorum. Editio nova. Cum Privilegio. S. C. R. Apost. Majestatis. Wien (Vienna) 1774. 12mo. It must have had a predecessor, about which it is quite unimportant to inquire. From whatever particular author or authority it proceeded, it stands upon its own naked merits; for it has nothing whatever introductory. One peculiarity is, its frequent denunciation of English books, Plays and Novels in particular. Of Melancthon only two works are condemned,

should be included but those found in the Index of Benedict XIV. which comprehended only absolute, not suspected, heretics. He died, and his successor followed his own counsel, or rather submitted to that of a weak chaplain. This Index, continues the historian, is now in force: but particular prohibitions have been decreed since.* The work itself is entitled: *INDICE ULTIMO de los Libros prohibidos y mandados expurgar: Para todos los Reynos y Señorios del Catolico Rey de las Españas, el Señor Don CARLOS IV. Contiene en resumen todos los Libros puestos en el Indice Expurgatorio del año 1747, y en los Edictos posteriores, asta fin de Diciembre de 1789. Formado y arreglado con toda claridad y diligencia, por mandado del Excm. Sr. D. AGUSTIN RUBIN DE CEVALLOS, Inquisidor General, y Señores del Supremo Consejo de la Santa General Inquisicion: impreso de su orden, con arreglo al Exemplar visto y aprobado por dicho Supremo Consejo. En Madrid: En la Imprenta de Don Antonio de Sancha. Año de MDCCXC.* It has the prefatory matter of the

* Ubi supra, pp. 481, 2.

three preceding editions. The only matter of that kind which is peculiar is, the Edict of the Editor, beginning at p. 12. After a due amplification concerning human malice and pestilent novelties, and stating the fact, that condemned works had been published in the country under plea of ignorance that they were so, and that the last Index had become rare, the Inquisitor professes his determination, with the advice of the council, to publish an Abridgment, or alphabetic Compendium, which should comprehend, not only the contents of the Index of 1747, but likewise all the works which had been prohibited, or sentenced to expurgation in fore-cited Edicts to Dec. 13, 1789. This would close the door to the excesses of printers and booksellers, as well as private persons, and prevent the evils consequent upon the introduction of such pernicious commodities into the kingdom. The rest is official. Date, Madrid, Dec. 26, 1789. For the credit of this Index, and the nation to which it belongs, *Regla V.* deserves to be particularly noticed, as a relaxation of former intolerance with respect to vernacular translations of the

Scriptures. After much reflexion, the Inquisitor and his assistants profess themselves so sensible of the benefit to be derived to the faithful from the perusal of the Sacred Text, that, referring to the declaration to the same purpose by Benedict XIV., to be found at page 112 of the present work, they likewise permit Versions of the Bible in the vulgar tongue, with the same qualifications as there specified.*

* The reader shall have the whole of it in the original. Habiéndose meditado y reflexionado mucho el contenido de la Regla V. del Indice Expurgatorio antiguo, por la que con justisimas causas que ocurrian al tiempo de su formacion, se prohibió la impresion y lectura de las Versiones á Lengua vulgar de los Libros Sagrados, con mas extension que la que comprende la Regla IV. del Indice del Concilio (cuyas causas han cesado ya por la variedad de los tiempos), y considerando por otra parte la utilidad que puede seguirse á los Fieles de la instruccion que ofrecen muchas Obras y Versiones del Texto Sagrado, que asta ahora se han mirado como comprendidas en dicha Regla V: se declara deberse entender esta reducida á los terminos precisos de la IV. del Indice del Concilio, con la declaracion que dió á ella la Sagrada Congregacion en 13 de Junio de 1757, aprobada por la Santidad de Benedicto XIV. de feliz recordacion, y practicamente autorizada por N. S. P. Pio VI. en el elogio y recomendacion que hace en Breve de 17 de Marzo de 1778 de la Traduccion hecha en Lengua Toscana por el Sabio Autor Antonio Martini. Y en esta conformidad, se permiten las Versiones de la Biblia en Lengua vulgar, con tal que sean aprobadas por la Silla Apostolica, ó dadas á luz por Autores Catolicos con Anotaciones de los Santos Padres de la Iglesia, ó Doctores Catolicos, que remuevan todo peligro de mala inteligencia: pero sin que entienda levantada dicha prohibicion respecto de aquellas Traducciones en que falten las sobredichas circunstancias.

There are two Appendixes. This work is of more use for reference than all the former, as having rejected the division into three classes, and observed the order of a single alphabet.

The Roman Index of 1806 has no variation from the last, in 1786, except the addition in the title—*et sub PLO SEPTIMO ad annum usque MDCCCVI. continuatus*. The very preface of the Secretary is precisely the same. The Index itself *appears* to be the same: few persons are qualified to speak more positively; nor indeed is it necessary. As this is the last Index which I have the opportunity of inspecting (how many, if any, more than one, that of 1819, have been published since, I know not), it may not be improper, nor without some inferences of importance, to notice some of the authors and works, which still continue to be proscribed by the bishop and church of Rome. These, with the accompanying documents, which are carefully repeated, will discover, not merely the old and obsolete, but the present and existing, principles, spirit and conduct of a power, which some permit themselves to believe is altered and improved. The same Rules,

with an addition of more intolerant rigour, are in force now, as existed in the comparatively barbarous age of the Council of Trent. The articles which meet us in the most modern Catalogues of Rome, to name but a few, are—
BACON, *Franciscus*; **BEVEREGIUS, *Gulielmus***; **BINGHAM, *Josephus***; **BURNET, *Gilbert***; **CAVE**; **CLAMENGIIS (*de*)**; **DUPIN**; **ESPENCÆUS**;^{*} **FRANCUS, *Daniel***; **GUICCIARDINI**; **LIMBORCH**; **LOCKE**; **MAIMBOURG**; **MILTON**; **PROVINCIALI (*le*)**; **ROBERTSON, *Charles V.***; **Salignac FENELON**; **SCAPULA**; ***Storia della decadenza, &c. (Gibbon†)***; **THUANUS**; **WALTON *Brianus***. **BIBLIA Sacra Polyglotta**. To these we must add all the Reformers of this and other countries; and perhaps the greater part of the good and wise of every age and country. It is not therefore the extent of the truth, to say, that a *good* library might be formed from the books condemned by the papal Indexes—

* What brought him here is evident. He had not acquired the ingenuity of regarding the *Taxæ Canc. & Pæn.* as “*Fees of Office*.” See his Commentary on the Epistle to Titus, i. 7, Digressio 2 da, Par. 1568, pp. 67, 8. The passage is given in *Taxatio Papalis*, p. 50.

† I insert this name rather as a curiosity. Neither the impiety nor the impure profligacy of the writer would offend the Roman censors, were there nothing in the work more nearly touching them.

they would furnish an almost *perfect* one—perfect indeed for all the purposes of absolute and abundant utility; although such works would be wanting as the Complutensian Polyglott; some other Biblical works; editions, particularly the Benedictine, of the Fathers; histories and accounts of modern Roman affairs—collections of Bulls, Councils, &c. &c. Still, however, a perfect library might be furnished from the volumes which Rome has prohibited.—Some of the reflexions which force themselves upon the mind, and demand to be heard, must be deferred for a moment.

Nothing now remains of a historical character than just to notice a few of the original Decrees, in the possession of the writer, as they were separately published, on one side of a single sheet generally, sometimes on more. The first is of the date of Aug. 4, 1681, with a Cardinal's seal, condemning the *Mystica Ciudad* &c. of *Sor Maria de Agreda* &c., which, strangely enough, Hannot, in his Index, denies to have been condemned. We need a Jesuit here. The next is in Spanish and Dutch, on two leaves printed on both sides, issued by the

Inquisition of Toledo, Nov. 14, 1695, against several volumes of the *Acta Sanctorum*, printed at Antwerp. Two others are of the years 1815 and 1817: the first of the Congregation of the Inquisition, the other of that of the Index. The books condemned by them are neither of notoriety nor importance.

At the close of this historical and critical detail of the condemning Indexes of Rome, it is no unnatural reference to advert to the close of the Council, to which the greater part of the Indexes owe their origin. In the concluding acclamations, and the last, a CARDINAL (the Cardinal of Lorraine), exclaims,

Anathema cunctis hæreticis.

RESPONSIO PATRUM.

Anathema, Anathema.

The curses of Rome are better than her blessings.

It may serve, as contrasts often very effectually do, to illustrate the subject of the present discussion, if we direct our view, for a moment, to what Romanism approves and recommends, as well as what she condemns, in the republic of letters. All the performances

of her strictly obedient sons are, of course, objects of her favour. But, as something more distinct and tangible, I would here point the attention of the reader particularly to the *Catalogue* of books published by the accredited "Catholic Printers and Publishers," as they are called, KEATING and BROWN, Duke-street, London, in the annual publication, the "Laity's Directory," by authority of the Vicars Apostolic in England. There, among several, both harmless and useful in their way, and which are therefore often used as decoys in the first instance, he will meet with a large collection, of different forms, distinguished by such anile folly and superstition, such low malevolence, such self-destructive and atrocious falsehoods, and such general perversion of religious truth, that, however revolting the necessity, it is impossible to resist the conviction, that such things were not, and are not, believed or in sincerity approved, either by those who wrote them, or by those who now are thus obliged to sanction them. In justification of these charges, of the seriousness of which I am fully aware, I select the following—Bp. CHAL-

LONER'S *Garden of the Soul ; Devotion and office of the Sacred Heart of our Lord Jesus Christ, &c. ;* Primer, or Office of the blessed Virgin ; Luther's Conference with the Devil, and another to the same purpose ; and CHALLONER'S Roman Catholic's Reasons why he cannot conform, &c.* The spiritual slavery to which the learned, and particularly the pious, part of the Latin community are subject, and of which the production and circulation of such works is a most humiliating evidence, calls for the deep commiseration of every Christian heart. But they are harnessed to the car of their Idolatry ;†

* The Rev. Blanco White's extracts from this disgraceful work, in his *Practical and Internal Evidence against (Roman) Catholicism*, have rendered the character of the book notorious.

† How can Rome expect that Protestants and others should withdraw the charge of Idolatry, when, to omit all other and more antient evidences, divine worship (if *direct* prayer for *spiritual* blessings be such), is so expressly appointed to be paid to the Virgin Mary, in a book written by a late Vicar Apostolic of Rome in this country, R. Challoner, D.D. and printed by what are called the "Catholic booksellers," Keating and Brown, so late as 1816, and largely dispersed by authorized bodies at the present time? See pp. 296—8, of that edition.

" A HYMN TO THE BLESSED VIRGIN.

Ave Mariæ Stella.

Hail thou resplendent star, &c.

Negotiate our peace,

And cancel Eva's wrong.

Loosen the sinner's bands,

All evils drive away ;

and knowing or unknowing, willing or unwilling, with or against conscience, while they continue true and faithful to their service, they must proceed and draw. Do the sons of Romanism in this country consider what they owe to a Protestant Government, which shelters them

Bring light unto the blind,
And for all graces pray.
Exert the mother's care,
And us thy children own, &c.
Our lusts and passions quell,
And make us mild and chaste.
Preserve our lives unstain'd,
And guard us in our way; &c."

The celebrated *Stabat Mater* contains lines equally idolatrous. But I stop at the 8th and 9th of the lines quoted above, to state what is the original—*Monstra te esse matrem*—evidently, by the force of the words and the context, meaning, exert thy maternal authority. And in Queen Mary's *Primer*, of 1555, printed by J. Waylande, now before me, Signature B (6th) verso, it is honestly translated, "Shewe thyself to be a mother"—it follows—"So that he accepte our petition." It will not be thought that time has improved the honesty. But enough remains; and I simply add the Prayer, which begins, in the "Garden" &c. "THE LITANY OF OUR LADY OF LORETTO. *Anthem.* We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin."

What are we now to say to the frequent and confident declaration of the Romanists, in apology for their worship of the Virgin—we ONLY pray to her to pray for us? It is only necessary further to observe, in order to preclude objection, that the Hymn given above in part, occurs, in the original, in the ROMAN BREVARY (that, for instance, which I am now consulting, Antwerp, 1619, 4to.), as often as eight times, beginning at the *Proprium Sanctorum*, in Feste Conceptionis, Dec. 8.

from the tyranny, and moderates the absurdities in much of the ceremonial, of their own religion?

A regular and chronological examination, likewise, of the Roman—*Breviaries, Missals, Manuals, Horæ, &c.*, particularly those of our own country, or, which amounts to nearly the same, of *Salisbury*, would be a present of essential value, both as, in that respect, abundantly justifying our reformation, and as elucidating the history and contents of our national liturgy;* which, however, is no more liable to exception for retaining what is good, and either is, or may be presumed to be, antient and original, than our canonical Scriptures, for having in like manner disengaged themselves from the less censurable mass of human addition under which they were in part smothered, to appear in their pure and native divinity.

From the foregoing details many reflexions of importance arise. Perhaps none is more obtrusive than the difficulty, in which the authors and defenders of the Indexes found them-

* Fox has in some degree done this, in his *Acts, &c.*: but not with sufficient precision. He has given large extracts from Queen Mary's *Primer*, at the beginning of her reign.

selves, to escape the imputation of censuring and correcting the writings of those, who are eminently and usually called, the *Fathers*. The church of Rome, founding her own authority principally upon the supposed infallibility and what must afford even a plausible foundation for it, consent, of these writers, both among themselves and with those who claim them, as to points of faith at least; and some material disagreements being extant between their views of such doctrines, and those of their presumed successors, in some parts of their works,—disagreements, either unknown or disregarded, when no enemy, of will and power enough to display them to the world, or be attended to, appeared,—it became a matter of great importance and delicacy, now that such an enemy was in the field, to deprive him of the formidable arms which such a circumstance evidently put into his hands. And truly, it must be allowed, they did not forget the serpent; for, when direct denial of plain fact would not pass as formerly, the objectionable passages, which their enemy had taken care to make conspicuous in Indexes, in these Indexes,

of another description, they took equal care to select, as the especial and exclusive object of their attack—not only as being the identical propositions most annoying to them, but, more particularly, as giving them the opportunity, which they most desired, of destroying *them*, without appearing to offer any violence to the *Father*, in whose text they were found, and from whose text they were transferred. Thus, in some measure, they saved *appearances*, but nothing more: the fallacy was palpable. They had indeed done the same thing with the Scriptures themselves.* Even one who should be

* I will extract a specimen of this kind of criticism from the only Expurgatory Index of Rome, Brasichellen's; (but it exactly copies from that of Spain, in 1584) on the *Biblia Rob. Stephani*, in the Index. And I give it entire.

Ex Indice horum Bibliorum, in libros Veteris & Novi Testamenti, deleantur subjectæ propositiones, tanquam suspectæ.

Civitas abducta a fiducia in Deum comburenda, & cives occidendi.

Credendo in Christum remittuntur peccata.

Credens Christo non morietur in æternum.

Dierum delectus nullus apud fideles.

Dives vix cognoscit Evangelium.

Fide accipitur Spiritus sanctus.

Fide purificantur corda.

De Judæis sunt fere omnia, quæ in Evangeliiis, & Epistolis, scripta leguntur.

Imagines prohibet Deus fieri ut adoremus, & coram eis incurvemur.

Propter justitiam cordis nihil tribuit Deus.

Justitia in nobis nulla.

considered as their own, J. B. POZA, a genuine Jesuit, has, in his Apology, directly accused them of the fact, and proved it too; although his charge only refers to the one Roman Expurgatory Index.* It was indeed retaliation, but that does not alter the truth. FRANCUS, as might be expected, has more fully substantiated the charge.† But indeed, where the Correctors were allowed by a rule of Pope Clemens VIII.,

Justificamur fide in Christum.

Justitia nostra Christus.

Justitia ex operibus nulla.

Justus coram Deo nemo.

In requiem ingressuri credentes.

Non propter opera liberati sumus.

Resipiscere omnes desiderat Deus.

Resipiscentia donum Dei.

Resipiscentia Israelis.

Verbum Dei solum faciendum.

Uxorem habeat unusquisque.

It is surprising the first sentence was not allowed to pass. The reasons for blotting, in the rest, are pretty plain. The offence of *resipiscentia* is its substitution for *pœnitentia*, with its modern and spurious meaning. *Mornay*, in his edition of the Spanish Index, 1601, has prefixed a short specimen of the same kind of dealing with the Indexes of the *Fathers*; in which it will be observed, that the doctrines which are the chief objects of antipathy are those which express the peculiarly Protestant one of Justification by Faith alone—*articulus*, said Luther, *stantis vel cadentis ecclesie*.

* Apol. foll. 31—33.

† *De Indicibus* &c. pp. 213—7. Add JAMES's *Corruption*, &c. throughout.

as they plainly were, to suppose a *fraus hæreticorum*, wherever they chose, and that would be wherever any thing offensive occurred, and make an amendment accordingly; for which plausible reasons might easily be fabricated (to say nothing of all the other rules, which were mainly directed to put the press entirely in the power of the correctors)—how, if we may calculate upon human nature, and as it appears in the sons of Romanism, can it be imagined, that such facilities would not be improved? But the Jesuit, GRETSER, is a little more honest on this subject than most of his brethren; and by apologizing for the fact, in the celebrated case of Bertram's book, admits it. His argument is worth something. "Although," says he, "Bertram be prohibited, I deny that a Father is prohibited. For he is called a Father of the church who feeds and nourishes it with salutary doctrine, who being placed over the family of the Lord, gives it its *portion of corn in due season*. If therefore, instead of the food of salutary doctrine, and the portion of corn, he offer and distribute cockle and tares, and the burs and briars of perverse doctrines, so far he

is not a father, but a step-father, not a doctor, but a seductor.”* If such logic had always been allowed and acted upon, Papal Rome would not now be standing. But only observe: the church is governed by the fathers; and whether they are fathers or not, and how far so, is to be determined by the church—nay, according to this argument, by the private judgement of individuals. But this writer, a little before, has represented Catholic authors so modest as to submit to the church, or the pope; and “who therefore,” he asks triumphantly, “is so stupid, as not to see, that the church, or sovereign pontiff, while he reviews the lucubrations of his sons, and, where need is, corrects them, performs a service grateful to the authors, and a work useful to posterity?”† In one respect, therefore, these good men are fathers, in another they are sons,

* Dum prohibetur Bertramus, nego prohiberi patrem: Nam ecclesie pater ille dicitur qui ecclesiam salutari doctrina alit et pascit—Jam ergo si pro salutiferæ doctrinæ pabulo—offerat et admetiatur lolium—eatenus non pater sed vitricus; non doctor sed seductor: &c. *De Jure* &c. p. 328.

† Id. *ibid.* pp. 320, 1.

at the will, and for the accommodation, of those who pretend to be their descendants and servants. Francus has a whole chapter, the viiith, on what he entitles—*Two Specimens of Papistic Cunning—Versutiæ Papisticæ*—the one is, the ingenuity of correcting the fathers through Indexes, the other, the prohibition of immoral books, which, where done, was evidently meant for a blind, lest the reader should be tempted to imagine, that the Roman church looked to nothing but her own interest. It certainly was necessary that his mind should be diverted from such a suspicion, since none could be more natural. But, reverting to the pliability of the fathers in the plastic hands of their professed friends, I cannot omit the observation, that the power, or privilege, of making any thing out of any thing, as respects what ought to be more inflexible, the meaning and authority of Councils, was never so outrageously exercised as in the Evidence given by Irish Roman catholic archbishops and bishops, and others, before the houses of Parliament in the year 1825, and which is so luminously exposed in the DIGEST

OF THAT EVIDENCE, by the Revv. W. Phelan and M. O'Sullivan.* It there appears, that the rulers of the Roman church have in such a sense the power of binding and loosing, that just what passages, and for what time, the laws of their religion shall do the one or the other, is exactly and entirely dependant upon their supreme pleasure.

On the whole, and to approach more general inferences—when it is considered, that heresy, or any deviation whatever from the

* “A work which every man desirous of forming an impartial and conscientious opinion upon the subject of Catholicism as connected with England and Ireland, should make familiar to his mind.” *Blanco White's Letter to C. Butler, Esq.* p. 20. This author needs not my praise. There is another work, published in 1825, with the title, *The Evidence taken before the Select Committees of the Houses of Lords and Commons appointed in the Sessions of 1824 and 1825, to inquire into the State of Ireland*, than which a more dishonest one has not lately issued from the press. Who would not, at the first reading of the title, conclude, that the whole evidence were given? If the moderate bulk of the volume corrected that misapprehension, he would at least assure himself, that a selection was made from both sides of the great question. What must be his surprise, and something more, when, on consulting the volume itself, he finds, that it contains only *part* of the evidence; that there is nothing like impartial selection; but that ALL IS ON ONE SIDE. No wonder that such a book should make conversions of a certain sort of protestants. The later advertisements have prudently altered the title to *Evidence &c.* and, after the word *Commons*, added, *by the Irish Catholic Bishops, Mr. O'Connell and other Witnesses.* But the original imposition remains in the volume itself.

church of Rome, is the main object, against which the Indexes are directed, and that such heresy or deviation is regarded by that church as no less than spiritual treason, we shall at once perceive the intimate connexion of the subject of our examination with the dominion and tyranny of the papal power. When again, we consider, that the particular subjects of the prohibitions in the Indexes form the principal materials of confession, and that one of them, the Neapolitan, included in a work expressly upon that subject, is given for the professed purpose of assisting the confessor in his inquiries, we shall become equally sensible, into how close contact every son and daughter of the papacy comes with his or her spiritual superiors, and how hopeless must be every purpose of concealment.* And when we still further consider, that these documents, discovering so openly the spirit and principles of Romanism, are not an old and dead letter, but at this moment in full life and vigour, that they

* "I have seen," says Sir Edwin Sandys, "in their printed instructions for Confession, the having or reading of books forbidden, set in rank amongst the sins against the first commandment." *Europæ Speculum, or a View, &c.* p. 131. Hæge Comitæ, 1629.

do not lie dormant in antiquated and neglected volumes, but, after being renewed from time to time, have been more than once republished in this very age, with no abatement of their barbarous intolerance ; we may with fairness infer, that there is no radical and real improvement in a system, which cannot change, and therefore can never reform. All the enmity, therefore, to evangelic truth, all the selfishness, dishonesty and injustice, all the real illiberality and bigotry, all the arrogance and spirit of domination, of which these Indexes are standing and imperishable monuments, are by her own deliberate act fixed upon the present character and pretensions of the Roman usurpation. It does not indeed appear that death was denounced as the penalty of the simple possession, or reading, of the prohibited books ; but, in the ulterior proceedings of the court from which most of the prohibitions emanated, this either led to, or constituted, the proof which subjected to death—the most cruel death. We cannot wonder then, with all these circumstances in view, that the Indexes should formerly have been, and should still be, as in their

nature they are, powerful instruments either of obstructing or of destroying religious truth; and, accordingly, a very competent witness, the chaplain of that Philip, who was consort to our queen Mary I., of sanguinary memory, has declared his opinion, that to this, with other causes, was to be ascribed the purification of Spain from heretics.* It was not the prohibition, but the deaths produced by it, to which this effect is to be assigned. The inquisition carried on the work for which it had itself made the preparations; and perpetrated those national and legalized murders, which in the shortest and accidentally selected portions of their endless details, as conveyed even by the perpetrators, inspire minds not eminently sensitive with a horror and indignation against the infernal agents, which nothing but an intense act of faith and resignation can allay. Let

* ALFONSO A CASTRO, in his work, *De justa hæreticorum punitione*, first published in 1547. the date of his Dedication to Charles V. writes, *In Hispania multos hæreticorum libros speciatim nominatos prohibuerunt inquisitores hæreticorum, qui diligentem circa hanc rem adhibent inquisitionem, et mea opera aliquando usi sunt ad perscrutandas universitatis Salmanticensis publicas bibliothecas. Et ob hanc causam inter alias, tam repurgata persistit ab hæreticis Hispania.* p. 228, verso. Ed. Venetiis, 1549.

any one, for instance, read—not the large and particular accounts of the martyrdoms in England, but—that which Dr. M. GEDDES, in his valuable collection of *Miscellaneous Tracts*, has given of an *Act of Faith* in Lisbon, in the year 1682, of which he was himself a witness, when, no doubt, as in Spain, the inquisition took care that nothing performed within its walls should transpire, and the gag was employed to prevent any address between them and the act of execution, and contemplate simply the visible exhibition, when the *dogs' beards are to be made*, by thrusting flaming furzes into their faces, which is always accompanied by loud acclamations of joy; when, by contrivance, the victims are placed so high above the flames, that they are really roasted, not burnt, to death; and the intervening cry, *Misericordia por amor de Dios*, beheld, as the author repeats in this instance, with such transports of joy and satisfaction* as are shewn on no other occasion, by a people who are yet accustomed tenderly to

* With surprise and horror I have just met with a confirmation of this fiendish practice, as it may be called, in the *History of the Crusades against the Albigenes, &c.* translated from SISMONDE DE SISMONDI'S *General History of the French*, where, p. 77, the Pilgrims collected their

lament other executions, and he will involuntarily strive to relieve his sickening soul with the scriptural exclamation, which the relator has used as his motto, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" *The Spanish Protestant Martyrology* of the same writer, which follows, and which the ecclesiastic historian Mosheim has thought of so much value as to translate into his own classic Latin, may be consulted as a specimen of the same character and to the same effect.* And no one

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pronounced sentence of death. It is a grievous matter that such spectacles should be now exhibited in Spain, after so long a time has elapsed without an instance of similar severity. We think, as do all men who are penetrated with the genuine spirit of Christianity, that a religion of love, and of light, ought to reign by conviction, and not by terror. We lately cited the authority of the oracles of religion in the first ages of the Church, the following are the opinions of the age of Louis XIV.—an age which is so often represented as one of intolerance and persecution. ‘ Fear (says FLEURY, in his *Institution au droit Ecclesiastique*, in speaking of the Inquisition) is better adapted to form hypocrites than genuine christians. Always to interpret all the penal laws according to the letter, is to render religion odious, and may lead us to the perpetration of great wickedness under a pretence of justice. We esteem, in France, as one of the principal points of our liberty, our not having received those new laws, and those new tribunals, which are so little conformable with the ancient spirit of the church.’ ”

I transcribe likewise the following articles from the *St. James's Chronicle*, of Sept. 7—9, 1826. “ Popery proceeds in Spain, with a firm step, to recover all her antient terrible authority. At Valencia, where a schoolmaster was lately hanged for heresy, a Jew has been since burned for Judaism, *redeunt Saturnia regna*. The golden age of the Inquisition is rapidly returning.”—“ Extract of a private letter, received at Paris from Madrid :—‘ The human sacrifices which Rome abolished, in her Treaty with Carthage, have been revived at Valencia. The secret prisons of the Apostoliques are filled with heretics, consisting of witches and magicians, accused of being connected with the devil. In short, the priestcraft have the satisfaction to light up again the funeral pile. To the present time they were contented with forcing the Jews to frequent their churches, and to assist in their catholic ceremonies, which was in itself an absurdity, they being strangers to that religion ; and now in this enlightened age they have condemned some of them to be burnt to death. For a long time past they have been informed at Madrid, that an Auto da Fe would soon

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quality of the converts from Romanism were so considerable, that had the remedy been delayed but a few months, all Spain had been in a flame. The other writer is PARAMO, who, in his History of the Inquisition,* and in the place, which should have been pointed out, Lib. ii. Tit. 3, cap. 5, writes, that, but for the efforts of the holy Tribunal, a great conflagration had been excited in Spain; and, after relating several of its executions, particularly that of Charles V.'s chaplain, with occasional admissions of the extended and rapid progress of heresy and heretics, he concludes—and let this nation think of it, when she comes to her name—*His omni-*

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bus fit, ut fides Catholica pura, inviolataque jampridem apud nos custodiatur : quod si pari diligentia, autoritate, et potestate in cæteris Christianorum regnis, provinciisque factum esset, longe aliâ profecto nunc esset Christianæ reipublicæ facies, quam quæ hodie in Germania, Gallia, Anglia, Hibernia, Scotia, et aliis nationibus fædissima cernitur ; &c. Different indeed would have been the face of poor England, if the diabolic Philip had not been mercifully removed from this country to do the work of his father in his own.

It is scarcely possible for the mind, which contemplates with interest either the general prosperity of nations or the establishment of pure Christianity, not to propose to itself the question, how far a religious system, with such inclinations, with such resources, and so little restrained by any principles in the use of them, as is that of the church of Rome, can with prudence or justice be entrusted with any power whatever to injure, by any community not professing the same creed and admitting its authority, or adverse to both, as, by its very name, every Protestant state must be. Little

sagacity is required to discover, that in exact proportion as it confers or increases that power, in the same it injures, if it does not destroy, but in all cases tends to destroy, its own constitution. It certainly is not pretended, that individual religion must be extinguished, even by the absolute triumph of Romanism and its wildest riot in blood : but this will never justify a protestant government in exposing its subjects and the general christianity to such a trial and hazard. The secure and peaceable profession of the reformed faith is the object which it should most anxiously endeavour to maintain ; and if any secular temptation prevail with it to surrender this object, the uncorrupt portion of the nation, in accordance with truth itself, and therefore with awful authority, will pronounce it guilty. When will a protestant legislature open its eyes to the serpent, which it is continuing to cherish at Stonyhurst, which in foreign countries *scotched, not killed*, is discovering its unconquerable vitality in this, and will soon discover its venom, in the apostasy of those, whom its artifices have beguiled, its wealth bribed, or its power overawed ?

Nothing but power reveals what the Papacy really is: it can assume, it is its interest and practice to assume, every disguise—the appearance even of the character most opposite to itself—while impotent. But let the season of prosperity breathe upon it, and the dead lion will become a living and furious one. A great portion of its destructive strength lies, and has always lain, in what prophecy has emphatically denominated its DECEIVABLENESS OF UNRIGHTEOUSNESS. The great Sorceress sits upon her seven hills, dealing out her drugs and potions to the infatuated nations and sovereigns of the earth. Assisted by the wisdom of her superior teacher, she mixes the ingredients of her cup with exact accommodation to the inclinations and tastes of those whom she would seduce, intimidate, or ruin; and the records of history mournfully proclaim her extensive—her almost universal—success. We mistake if we imagine, that all this has past by: *that* very opinion revives its existence. There is reason to question, whether the poison has not already entered the veins of some who fancy themselves most free.

In logic, and logic is necessary in the determination of the merits of every cause, nothing is more deceptive than generalities. It is almost a proverb, *Dolus latet in generalibus*.* General propositions constitute the materials and tools of Metaphysics. Some adoption of this mode of conceiving and expressing our ideas is almost unavoidable: and if it be done with judgement and honesty it is highly serviceable, particularly in œconomizing time. But these are edged weapons, and most unsafe in the hands of either the injudicious or the designing. The reason is obvious. Every general proposition contains in itself a number, greater or less, but generally large, of particular propositions. If these latter deviate in quantity or kind from what ought to be comprehended in the former, a fallacy ensues; and the argument or inference founded upon any combination of the general propositions, or indeed terms which imply propositions, is vitious and false. But this is not perceived without more labour or discrimination than many can, or will, employ.

* Or, as it is sometimes given, *Dolus versatur in generalibus*.

Hence the advantage to an artful disputant in the use of general expressions, and in proportion as the conclusion which he intends is opposed to truth or probability. And hence the reason, why the advocates of Roman delusion discover so much partiality for general terms and general reasoning. What is their employment of the general terms, *Tradition, Sacrament, Penance, Church*, and numberless others, but instances of this kind of sophistry?* How much of the execution effected by their dialectics in the use of the last term, *church*, is to be ascribed to the vague and overwhelming notion of the constitution, the obligation, the advantage, or the danger and ruin, included in, or connected with, it; and which vary essentially from the particulars contained in the scriptural use of the term! A distinct distribution of the term into the particulars which compose it, and a deliberate contemplation of the latter, would at once dissipate the delusion, and shew, either

* A curious confirmation of this artifice is preserved by FULLER in his catalogue of about 100 words which Gardiner was anxious, in the New Translation of the Bible, should remain untranslated. *Church Hist.* under the year 1640, where he writes, "Transcribed with my own hand out of the Records of Canterbury."

that the disputants, where the subject is disputed, are thinking and talking about different things, or that the sophister is building without rule or line. By favour, however, of the indolence or incapacity of the world in general, his sophistry very frequently succeeds, and is received as incontrovertible truth. A directly contrary method is sometimes adopted, and with the same delusive effect : it is, when some striking feature of a subject is seized, enlarged, shaped, and coloured, in such a way as to secure a certain conclusion, although that conclusion may be, and often is, at direct variance with the main merits of the question. I might add, in conjunction with these, the power, through the interminable extent of the fields of controversy, of protracting it to any intended length ; and, with this advantage, similar to that of a suit in chancery, of concealing a defeat for any period which may be desirable. Nor must we allow ourselves to pass over another potent engine of deception—suppression. It is hardly conceivable, how much of the effect of absolute falsehood is often produced by simply not telling *the whole truth*.

lament other executions, and he will involuntarily strive to relieve his sickening soul with the scriptural exclamation, which the relator has used as his motto, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" *The Spanish Protestant Martyrology* of the same writer, which follows, and which the ecclesiastic historian Mosheim has thought of so much value as to translate into his own classic Latin, may be consulted as a specimen of the same character and to the same effect.* And no one

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qualified than their elders in all necessary acquirements; when persons of insufficient fortune, which certainly is an inferior disqualification; and when women, whose capacities are not less than those of some men, and who may be sovereigns—are all excluded from the legislature, it is out of all reason for those to complain of the same exclusion, who are themselves the authors of it, while they voluntarily submit their better part to a foreign tyranny. Another sophism obtruded upon us, is, that we do little honour to our Protestantism by seeming to fear a contest with Romanism on equal terms. And if the subject were matter of simple argument, this would be true. For the argument we fear nothing. But we strongly suspect, that were one of our instructors to encounter a robber or assassin, he would feel little consolation in having on his side the best of the argument on the morality of robbery or murder; and much less would he think it incumbent upon him to present either the one or the other with a pistol, if destitute of that important weapon. Neither would he, it may be presumed, be induced, even by his own logic, to abandon the

exclusive system, so odious and insulting as it is represented by those whom it mainly affects, of locking, bolting and barring his doors, or of contributing for a watch to his street, at night. In fact, those, who regard some means as unlawful, are only on equal terms with an enemy, who regards all as lawful, by having the power, and using it, of preventing those means from coming within his reach. What is a syllogism against a sword or a faggot, a crusade or an Armada, a massacre or an *Auto da fe*? As little of truth, integrity, or wisdom, likewise, is there in selecting and proposing, as a specimen of Romanism, individuals of that persuasion, whose character and conduct are excellent and amiable, and whose very creed appears to be nearly unexceptionable. This is the very fallacy: either the religion is suppressed and disguised, or it is more or less contradicted; and the individuals, instead of being real Romanists, are so far real Protestants.* And the very cir-

* Who is not mortified and ashamed to find the illustrious, but (be it remembered), *condemned*, FENELON, reduced to the necessity by his church of issuing a *Mandate* to prepare his flock for the beneficial acceptance of the indulgences of a Jubilee, and furnishing the only instance, known to a diligent inquirer, of the specific, and lowest quan-

cumstance; that the excellence which they possess is the genuine growth of our faith, is most perversely and ungraciously converted into an argument to its injury. Thus is charity made to defeat herself by being exercised on objects inversely as their merits. Thus does truth suffer in the house, and at the hands, of her professed friends.

All this, and much more, of such unnatural reasoning and conduct might be easily, and indeed most easily, accounted for, on the supposition of either perfect ignorance, or perfect

tum of, aims necessary for that purpose? The fact was denied by two eminent Roman Theologians to the Minister of the Hague, C. CHAIS. "Je la tient pourtant," he adds, "de tres bonne main, & j'ose actuellement en parler avec confiance, apres ce que j'ai lu dans le Recueil des Mandemens du grand Archevêque de Cambrai, l'illustre Fenelon. Entre ces Mandemens est celui qu'il donna en 1707 à l'occasion du Jubilé que Clement XI. avoit publié pour obtenir du Ciel le retour de la paix. Le plus sage and le plus pieux des Evêques s'y exprime ainsi. *Au reste comme il faut selon la Bulle faire quelque aumône, nous reglons que chaque particulier qui ne sera pas dans une impuissance véritable, donnera au moins trois sols pour les pauvres malades, exhortans tous ceux qui sont dans état de donner d'avantage de le faire à proportion de leurs facultés.*" The reference is, "*Recueil des Mandemens de Messire François de Salignac de la Motte Fenelon, &c. Paris, 1713, pag. 75.*" *Lettres sur les Jubilés, &c. Par CHARLES CHAIS, pp. 830, 1.* The disgraceful submission of this eminent Romanist to the heresy of his church, in justifying the withholding of the scriptures from the people, is substantiated, and justly reprobated, by Mr. BLAIR, in his *Letters on the Revival of Popery, Letter xxiii. pp. 152, 3.*

indifference for the Christianity, which, with the necessary addition of protestant to the name, this favoured nation professes. Of the principal agents, and first-movers, in the anti-protestant party, this, or even worse, might probably with truth be affirmed. *Tros Tyrise* is their motto. But of some this certainly is not the fact: and their case is for that reason more the matter of lamentation. In real protestants we expect and may require, not only the profession, but an ardent love, of the purified religion with which their country is blessed; and we cordially participate in the indignant and honourable feeling, with which Mr. Wilberforce stigmatizes Dr. Robertson's "phlegmatic account of the reformation; a subject which," he justly adds, "we should have thought likely to excite in any one, who united the character of a Christian Divine with that of an Historian, some warmth of pious gratitude for the good providence of God."* Neither is our concurrence less sincere with the late judicious and profound Dean Milner. "I

* *Practical View*, &c. ed. 1797, pp. 386, 7, Note.

own it is with much pain, and awful foreboding of consequences, that I have observed some of our wisest and most enlightened statesmen appear to entertain such sentiments of the present state of the Roman Catholic religion as to me are wholly unaccountable, except on the hypothesis, either of almost a total ignorance of both the religious and political parts of the Papal system ; or, certainly, of an irreverent contempt and carelessness respecting the one, and a dangerous misconception of the other.”* Were I disposed to fortify these sentiments by other authority, I should select a work professedly written upon the subject some years ago, and never refuted or even plausibly answered. I mean, the *Revival of Popery, in Letters addressed to William Wilberforce, Esq. M. P. by the late WILLIAM BLAIR, Esq.*; and it would cer-

* *Sermons*, vol. i. pp. 30, 1. He had before written, “ Several persons, and even some of our leading Senators, suppose that Popery has long since been abundantly meliorated. But I wish they may not be nearer the truth, who think that the spirit of Protestantism has sadly degenerated.” *Church of Christ*, vol. iv. Preface to Second Part. From the late trial of sentiment on this important subject at Cambridge, it is pleasing to observe, that the most eminent of the friends and followers of that excellent divine and philosopher have withstood the very prevailing delusion, which has infected the camp of Israel, and have selected the path of obvious duty and national interest.

tainly be well for the nation, if those who find time to legislate, would likewise find time to qualify themselves, by proper information, to do so without injury to interests, of which they are the hereditary and elected guardians. For services which might thus be rendered it is but the mockery of a compensation, to coalesce with a party, insufficient when in power, except for an insulated act which may be overrated, and frequently vexatious when out of power. Neither ought gratitude for a great, but certainly limited, service, to be carried to such a point of apparent obsequiousness, as to induce those, who may consider themselves under its obligation, to join in the illiberal clamour raised against the clergy, for their exertions in a cause, in which, whether they have, or can have, greater interest than their fellow-protestants or not, they have certainly as good a judgement, and possibly one which need not fear comparison with that of the wisest of their opponents. To say the least, it is hardly decorous even to appear to adopt the principle of a sect, infamous, as well as notorious, for its brutal intolerance; and to deny to the autho-

rized Christian instructors of the empire, that right of being heard by the legislature, on a subject peculiarly within their province, which is secured to some in the class of the humblest subjects of the British dominions on any.

The reflexions which have thus naturally arisen from the preceding inquiry, whatever their aspect, have so little of hostility in them, that it is the most fervent wish and prayer of him who has felt himself bound to make them, that the subjects of a *system*, against which singly his antipathy is directed, may discover the fallacy and iniquity of that system; and, by a generous, but certainly difficult, effort, effect for themselves, as it is in their power to do, the real EMANCIPATION which they need. Let them examine the subject impartially and resolutely; and the event, with the Divine Blessing, will be, that their chains, their worst chains, their spiritual chains, will fall at their feet; and, besides the best of blessings, the spiritual ones suited to such a deliverance, they will no longer feel it a point of conscience to be bad subjects; but while they give to Cæsar the things which are Cæsar's, they will give to

God—not to the Pope—the things which are God's. It will then be no longer necessary to treat them as more than half foreigners: but the capacity and performance of an undivided obedience will open the door to every privilege which a grateful nation can grant to faithful subjects; and all their fellow-subjects, who understand their duty, will embrace them with cordial affection as their brethren. There is not a future fact, of which I feel better authority to be satisfied, and in the view of which I believe most intelligent persons will unite with me, than this—that were the whole of the records of history, ecclesiastic in particular, intervening between the establishment of christianity and the present time, annihilated, and nothing remaining but the authorized records of that religion, the Scriptures of the New Covenant, not an individual of those, who now adhere with the most bigotted and pertinacious attachment to the dogmas and practices of the Latin church, would deduce from such source any system of religion in almost the slightest degree resembling that which he now embraces; and, were such a system, in that insulated way,

proposed to him, could or would do otherwise than, both at the instant and after deliberation, reject the absurd and pernicious compound, as most opposite, and most disgraceful, to the pure religion, which the authentic documents of Christianity exhibit. And what is there in the intervening documents to make the difference? Many of these, indeed, we are far from distrusting or undervaluing: but we would gladly surrender them all, provided the rest were abandoned, provided we could be fairly rid of the pestiferous mass of doctrinal error and absurdity introduced by those misguided and deceitful men, who, in succeeding ages, gradually declining from the pure faith, at length corrupted it, to the extent which the world contemplates with wonder and dismay in the modern church of Rome.

Against the dogmatic part of the Roman corruption sufficient means of defence may be found in weapons of the same character. But the brute force, the sanguinary intolerance and encroachment, which is an equally essential part of the system, is only to be effectually opposed by having, and keeping, its power under

strict and irresistible restraint. It may seem ungracious to reiterate an admonition, which is avowedly founded upon so odious an imputation. But, however ungracious, it is necessary. It cannot be otherwise, when attempts are still made, and from quarters to which they do the least honour, to equalize the imputation, by asserting that all sects have persecuted. And it must be admitted, that where respective numbers, respective kinds, respective principles, with or against, of persecution, make no difference, the equalization may be established without much difficulty. But if, and when, these circumstances are allowed any approach to their due weight in the estimate, he who does not see an essential and immeasurable difference between the Anti-christian Roman persecutions and all others, except indeed the heathen ones, which are likewise Roman, and should almost go to the same account, must have bidden a decisive farewell both to common sense and common honesty. I may likewise be permitted the additional observation, with relation to what comes nearer home, our own country, that he, who, for one instant, can

place the executions of Elizabeth and the martyrdoms of Mary, one against the other in the same scales, must, for that instant, have abandoned all perception of equity or proportion in his estimate of moral actions. The proposal, therefore, of mutual silence, however equitable in sound, is one which cannot be listened to.

Before I conclude, there are two passages of some length from a work of considerable profundity, which I am anxious to lay before the reader. The title of the work, which has already been referred to, is, *EUROPÆ SPECULUM, or a View or Survey of the State of Religion in the Western Parts of the World, wherein the Roman Religion and the pregnant Policies of the Church of Rome to support the same are notably displayed; with some other memorable discoveries and memorations, never before till now published according to the author's Original Copy. Multum diuque desideratum.* Hagæ-Comitis. 1629. 4to. The author, although not named, is known to be Sir EDWIN SANDYS. The first of these passages contains a professed consideration of that which is the identical subject of the present work. And the advantage proposed by

the exhibition of it in this place is, to shew, in what light the measures pursued by the Latin church relative to books were regarded by an intelligent politician at so early a period (that of 1599, the date given in the dedicatory address to Whitgift, Archbishop of Canterbury), and when but a small number of the Indexes can have appeared. It will likewise be seen, what degree of concurrence exists between the sentiments of a most acute observer and judge of such subjects, and those delivered in the preceding pages. And it may serve as an additional recommendation of the passage to be produced, that Francus, in his work on the Indexes, took the pains to translate it into Latin, that his readers might not want the gratification and information which it conveys.*

“ But the Papacy at this day, taught by woeful experience, what damage this licence of writing among themselves hath done them ; and

* It is much to the credit of this writer, and this work in particular, that, although condemned in an Italian translation by a Decree of 1627, which has secured him a place in the Roman Index ever since, his accuracy is admitted, and his authority appealed to, by the very learned, and, for a Romanist, liberal J. B. THIERS, *Dr. en Théologie*, &c. in his *Traité des Superstitions*, &c. Tome iv. pp. 189, 90, in proof of the existence of those enormous pardons, or indulgences, of thousands of

that their speeches are not only weapons in the hands of their adversaries, but eye-sores and stumbling-blocks also to their remaining friends: under shew of PURGING the world from the infection of all wicked and corrupt BOOKS and passages, which are either against religion or against honesty and good manners, for which two purposes they have ~~the~~ several officers, who indeed do blot out much impiousness and filth, and therein well deserve both to be commended and imitated (whereto the Venetians add also a third, to let nothing pass that may be justly offensive to princes), have in truth withal pared and lopped off whatsoever in a manner their watchful eyes could observe, either free in disclosing their abuses and corruptions, or saucy in construing their drifts and practices, or dishonourable to ~~the~~ clergy, or undutiful to the papacy. These editions only authorized, all other are disallowed, called in,

years, which are found in various monuments of papal Rome, and which our author professes it *difficult* (he might as well have said *impossible*) to reconcile with the denial of the facts. 'They never would have been denied, had not the Protestants spoiled the trade, and made the speculation, in some cases, a losing, if not a ruinous one. For this, and other offences, however, the well-meaning Frenchman has been conducted to the literary gibbet of his church.

consumed ; with threats to whosoever shall presume to keep them ; that no speech, no writing, no evidence of times past, no discourse of things present, in sum nothing whatsoever may sound ought but holiness, honour, purity, integrity to the unspotted spouse of *Christ*, and to his unerring Vicar ; to the Mistress of Churches, to the Father of Princes. But as it falleth out now and then, that wisdom and good fortune are to the ruin of them that too much follow them, by drawing men sometimes upon a presumption of their wit and cunning in contrivements, and of their good success withal in one attempt, to adventure upon another still of yet more subtile invention, and more dangerous execution, which doth break in the end with the very fineness itself, and overwhelm them with the difficulties : so it is to be thought, that their prosperous success in pruning and pluming those later writers, effected with good ease and no very great clamour, as having some reason, and doing really some good, was it that did breed in them a higher conceit, that it was possible to work the like conclusion in writers of elder times, yea in the Fathers them-

selves, and in all other monuments of reverend Antiquity. And the opinion of possibility redoubling their desire brought forth in fine those *Indices Expurgatorii*, whereof I suppose they are now not a little ashamed, they having by misfortune light into their adversaries' hands, from whom they desired by all means to conceal them; where they remain as a monument to the judgement of the world of their everlasting reproach and ignominy. These purging *Indices* are of divers sorts: some work not above eight hundred years upwards: other venture much higher, even to the prime of the church, The effect is, that forasmuch as there were so many passages in the Fathers and other antient ecclesiastical writers, which their adversaries producing in averment of their opinions, they were not able but by tricks and shifts of wit to reply to, to ease themselves henceforth in great part of that wit-labour (a quality indeed perhaps more commendable in some other trade than in divinity, where verity should only sway, where the love of the truth should subject or extinguish wholly all other passions, and the eye of the mind fixed attentively upon that object

should disturn from the regarding of other motives whatsoever), some assemblies of their divines, with consent no doubt of their redoubted superiors and sovereigns, have delivered express order, that in the impressions of those authors which hereafter should be made, the scandalous places there named should be clean left out: which perhaps though in this present age would have smally prevailed to the reclaiming of their adversaries, yet would have been great assurance for the retaining of their own, to whom no other books must have been granted. Yea, and perhaps time and industry, which eat even through marbles, extinguishing or getting into their hands all former editions, and for any new to be set out by their adversaries there is no great fear, whose books being discurrent in all Catholic countries, their want of means requisite to utter an impression would dishearten them from the charge: the mouth of antiquity should be thoroughly *shut up* from uttering any syllable or sound against them. Then lastly, by adding words where opportunity and pretence might serve, and by drawing in the marginal notes and glosses of their friars

into the text of the Fathers, as in some of them they have already very handsomely begun, the mouth of antiquity should be also *opened* for them. There remained then only the rectifying of St. PAUL (whose turn in all likelyhood if ever should be the next), and other places of Scripture, whose authority being set beneath the church's already, it were no such great matter to submit it also to her gentle and moderate censures; especially for so good an intent as the weeding out of heresies, and the preserving of the faith Catholic in her purity and glory. But above all other, the second Commandment (as the Protestants, Grecians, and Jews reckon it), were like to abide it; which already in their vulgar Catechisms is discarded, as words superfluous, or at least-wise as unfit or unnecessary for these times. And then, without an angel sent down from heaven, no means to controul or gainsay them in any thing. But these are but the dreams perhaps of some over-passionate desires, at least-wise not likely to take place in our times. But what is it which the opinions of the non-possibility of erring, of the necessary assistance

of God's Spirit in their consistories, of authority unlimited, of power both to dispense with God's law in this world and to alter his arrests and judgements in the other (for thereunto do their pardons to them in purgatory extend), what is it, which these so high and so fertile opinions are not able to engender, and do not powerfully enforce to execute? carrying men away headlong with this raging conceit, that whatsoever they do by the Pope's they do by God's own commandment, whose Lieutenant he is on earth by a commission of his own penning, that is to say, with absolute and unrestrained jurisdiction; that whatsoever they do for advancement of his see and sceptre, they do it for the upholding of the church of CHRIST, and for the salvation of men's souls, which out of his obedience do undoubtedly perish. And verily it seems no causeless doubt or fear, that these humours and faces, so forward, so adventurous, to alter and chastise with palpable partiality the works of former times in an age which hath so many jealous eyes on their fingers, so many mouths open to publish their shame, such store of copies to restore and repair whatsoever they

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should presume to maim or deprave: that in former ages, when there were few copies, small difficulties, no enemies; as it is found by certain and irrefragable arguments, that many bastard writings were forged in their favour, and fathered on honest men who never begat them; so also they might, beside other their chop-pings and changings, puttings in and puttings out, suppress many good and antient evidences, which they perceived were not greatly for their purpose to be extant. But of all other in reforming and purifying of authors, the care and diligence of this pope* doth far exceed; who, not content with that which hath been done in that kind before him, nor thinking things yet so bright as they should be, causeth much to be perused and scoured over anew: yea, and it is thought will cashier some worthy authors, who as yet, though with cuts and gashes, hold rank among them. And for a further terror not to retain books prohibited, I have seen in their printed instructions for Confession, the having or reading of books forbidden set in rank

* Clemens VIII. See his Index of 1596.

amongst the sins against the first Commandment. And for farther provision, the Jews (who have generally not any other trades than frippery and usury, loan of money and old stuff), are inhibited in many places the meddling any more with books, for fear lest through error or desire of lucre they might do them prejudice. Neither is it lawful in Italy to carry books about from one place to another, without allowance of them from the Inquisitors, or search by their authorities. Wherein as, I confess, they have neglected nothing which the wit of man in this kind could possibly devise; so yet may it be doubted, that as too much wiping doth in the end draw blood with it, and soil more than before, so this too rigorous cutting of all authors' tongues, leaving nothing which may savour any freedom of spirit, or give any satisfaction for understanding times past, may raise such a longing for the right authors in the minds of all men, as may encourage the Protestants to reprint them in their first entireness, having hope given to vent them although in secret. These have I observed for the complots and practices of the

Roman Church and Papacy, not doubting but they may have many more and much finer than I can dream of. And yet, in the surveying of these altogether, methinks they are such and so essential in their proof, that it causeth me in generality of good desire to wish, that either the cause which they strive to maintain were better, or their policies whereby they maintain it were not so good.”*

The other passage from the same author is of a more general character, but intimately connected with the subject of the foregoing pages, and slightly anticipated in some of the particulars: but the whole is so just, so profound and so important, that, although it has already and recently been brought before the public in Dr. HALES's valuable work on *The Origin and Purity of the Primitive Church of the British Isles*, &c. I think it not unsuitable to the present times in particular, to give it such additional circulation as its insertion in this work may obtain for it.

“ This being the main ground-work of their policy, and the general means to build and

establish it in the minds of all men; the particular ways they hold to RAVISH ALL AFFECTIONS AND TO FIT EACH HUMOUR (which their jurisdiction and power, being but persuasive and voluntary, they principally regard), are well-nigh infinite; there being not any thing either sacred or profane, no virtue nor vice almost, no things of how contrary condition soever, which they make not in some sort to serve that turn; that each fancy may be satisfied, and each appetite find what to feed on. Whatsoever either wealth can sway with the lovers of voluntary poverty, with the despisers of the world; what honour with the ambitious; what obedience with the humble; what great employment with stirring and mettled spirits; what perpetual quiet with heavy and restive bodies: what content the pleasant nature can take in pastimes and jollity; what contrariwise the austere mind in discipline and rigour; what love either chastity can raise in the pure, or voluptuousness in the dissolute; what allurements are in knowledge to draw the contemplative, or in actions of state to possess the practicable dispositions; what with the hopeful prero-

gative of reward can work ; what errors, doubts and dangers with the fearful ; what change of vows with the rash, of estate with the inconstant ; what pardons with the faulty, or supplies with the defective ; what miracles with the credulous ; what visions with the fantastical ; what gorgeousness of shew with the vulgar and simple ; what multitude of ceremonies with the superstitious and ignorant ; what prayer with the devout ; what with the charitable works of piety ; what rules of higher perfection with elevated affections ; what dispensing with breach of all rules with men of lawless conditions ;—in sum, what thing soever can prevail with any man, either for himself to pursue or at leastwise to love, reverence, or honour in another (for even therein also man's nature receiveth great satisfaction) ; the same is found with them, not as in other places of the world, by casualty blended without order, and of necessity, but sorted in great part into several professions, countenanced with reputation, honoured with prerogatives, facilitated with provisions and yearly maintenance, and either (as the better things) advanced with expecta-

tion of reward, or borne with how bad soever with sweet and silent permission. What pomp, what riot, to that of their Cardinals? what severity of life comparable to their Hermits and Capuchins? who wealthier than their Prelates? who poorer by vow and profession than their Mendicants? On the one side of the street a Cloister of Virgins; on the other a sty of Courtezans, with public toleration: this day all in Masks with all looseness and foolery; to-morrow all in Processions, whipping themselves till the blood follow. On one door an Excommunication throwing to Hell all transgressors; on another a Jubilee or full discharge from all transgressions: who learned in all kind of Sciences than their Jesuits? what thing more ignorant than their ordinary Mass-Priests? What Prince so able to prefer his servants and followers as the POPE, and in so great multitude? Who able to take deeper or readier revenge on his enemies? what pride equal unto his, making Kings kiss his pantofle? what humility greater than his, shriving himself daily on his knees to an ordinary Priest? who difficulter in dispatch of causes to the greatest?

who easier in giving audience to the meanest ? where greater rigour in the world in exacting the observation of the Church-Laws ? where less care or conscience of the Commandments of God ? To taste flesh on a Friday, where suspicion might fasten, were a matter for the Inquisition ; whereas, on the other side, the Sunday is one of their greatest market-days.— To conclude ; never State, never Government in the world, so strangely compacted of infinite contrarieties, all tending to entertain the several humours of all men, and to work what kind of effects soever they shall desire ; where rigour and remissness, cruelty and lenity, are so combined, that, with neglect of the Church, to stir ought, is a sin unpardonable ; whereas, with duty towards the Church, and by intercession for her allowance, with respective attendance of her pleasure, no law almost of God or nature so sacred, which one way or other they find not means to dispense with, or at leastwise permit the breach of by connivance and without disturbance.”*

* Pp. 34—37. It has been thought best to modernize the spelling, and rectify, or at least improve, the punctuation.



APPENDIX.

It will serve materially to illustrate and confirm the preceding detail and discussion, if we add some notice of, and extracts from, the most recent official declarations of the Roman See, relative to the Holy Scriptures—the most important object of the damnatory works which have been examined,—and the general permission to read them in the vernacular languages, into which they have been translated. It will hence be conjectured with tolerable certainty, of what value are the apparent concessions of Benedict XIV. in the Roman Index, as noticed p. 112, and of the last Spanish Index, given p. 120. The conditions certainly are sufficiently strict to keep the permission under all the controul which could be desired. And in what way and degree that controul has been actually exercised will clearly appear from the documents to be partially produced.

The first are two Papal Briefs, issued by the late pope, Pius VII.; the first to IGNATIUS, Archbishop of GNEZN, Primate of Poland, dated June 29, 1816; the other to STANISLAUS, Archbishop of MOHILEFF (or Mohilow), in Russia, dated Sept. 3, 1816; both from Rome. They are to be read in an English translation, which I use, in Mr. BLAIR's *Letters on the Revival of Popery*, Letter xx. It may be observed generally, that they are both expressly directed against the *Bible Societies* extending themselves at the time in those respective countries.

The first contains the following sentences :—" We have been truly shocked at this most crafty device by which the very foundations of religion are undermined"—as a remedy to this " pestilence," " this defilement of the faith, most dangerous to souls," " we again and again exhort you, that whatever you can atchieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness." It then repeats the Rules of the Trent Index, No. II., III., IV., and the Decree of the Congregation of the Index published by Benedict XIV. and already referred to. It is irksome to proceed with the senseless declamation of this document, which, as ever, evades all precision and definition, and flounders in vague and convenient generalities.

The other Brief, which is longer, is so much to the same purpose and in the same style, that the reader, with hardly any other assistance, may pretty correctly imagine its substance; and he will therefore hardly regret the want of any further notice of it; although it is certainly desirable that such things should be preserved somewhere.

But the document to which we now proceed is of far greater solemnity and importance, being one and the first of the present pope, LEO XII., his ENCYCLICAL LETTER, as it is called, published, according to established custom, on his accession to the pontificate. The extracts which will be given are taken from the edition under sanction of the papal hierarchy in Ireland, accompanied by their PASTORAL INSTRUCTIONS, and printed and published in Dublin, by Richard Coyne, 1824. It is addressed to the Roman Patriarchs, Primates, Archbishops, and Bishops, and contains the following passages :—

" But how numerous and how severe are the contests, which have arisen, and arise almost daily, against the Catholic Religion in these our times! Who thinking on them, and revolving them in his mind, can refrain from tears!"

After some remarks about spark, flame, and leaven, the elevated writer adds, " But wherefore these remarks? A certain sect, not unknown certainly to you, usurping to itself undeservedly the name of Philosophy, has raked from the ashes disorderly crowds of almost every error. This sect, exhibiting the meek appearance of piety and liberality, professes *Latitudinarianism* or *Indifferentism*," &c. &c. And now let the reader carefully notice the infamous change endeavoured to be passed upon him, by classing under this head the subject following. " You are aware, Venerable Brethren, that a certain Society, commonly called *the Bible Society*, strolls with effrontery throughout the world; which Society, contemning the traditions of the holy fathers, and contrary to the well-known decree of the Council of Trent,* labours with all its might, and by every means to translate—or rather to pervert—the Holy Bible, into the vulgar languages of every nation; from which proceeding it is greatly to be feared, that what is ascertained to have happened as to some passages, may occur with regard to others; to wit: 'that, by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or, what is still worse, into the Gospel of the Devil!'+ To avert this plague, our predecessors published many ordinances; and in his latter days, Pius VII. of blessed memory, sent two Briefs—one to Ignatius," &c. as noticed above, and this may serve to expose the temerity or dishonesty of those who have doubted their authenticity. But the pope proceeds—" We also, Venerable Brethren, in conformity with our apostolic duty, exhort you to turn away your flock, by all means, from these poisonous pastures. Reprove, beseech, be instant in season and out of season, in all patience and doctrine, that the faithful intrusted to you (adhering strictly to the rules of our Congregation of the

* Sess. 4 de Ed. et usu Sac. Lib.

† S. Hier. in Cap. i. Ep. ad Gal.

Index), be persuaded, that if the Sacred-Scriptures be every where indiscriminately published, more evil than advantage will arise thence, on account of the rashness of men."

" Behold then, Venerable Brethren, the tendency of this Society, which moreover, to attain its ends, leaves nothing untried ; for not only does it print its translations, but also, wandering through the towns and cities, it delights in distributing them amongst the crowd. Nay, to allure the minds of the simple, at one time it sells them, at another, with an insidious liberality, it bestows them." " Again, therefore, we exhort you, that your courage fail not. The power of temporal princes will, we trust in the Lord, come to your assistance, whose interest, as reason and experience show, is concerned when the authority of the Church is questioned ;" &c. A very intelligible intimation, and, in favourable times, fitted to produce a Crusade.

Dated Rome, May 3, 1824.

I subjoin the original of some of the foregoing passages. Quanta vero, et quam sæva nostris hisce temporibus surrexere, et ferme quotidie surgunt adversus Catholicam Religionem certamina! Quis ea recolendo, ac meditando lacrymas teneat?

Secta quædam, Vobis certe non ignota, Philosophiæ nomen immerito sibi usurpans &c. Hæc siquidem blandam pietatis et liberalitatis speciem præ se ferens *Tollerantismum* (sic enim aiunt) seu *Indifferentiam* profitetur, &c. Non vos latet, VV. FF. Societatem quandam dictam vulgo *Biblicam*, per totum orbem audacter vagari, &c Ad quam pestem avertendam &c. Nos quoque pro Apostolico Nostro munere hortamur vos, VV. FF., ut gregem vestrum a lethiferis hisce pascuis amovere omnimode satagatis. &c. En, VV. FF., quo hæc spectat Societas, quæ insuper ut impii voti fiat compos nil intentatum relinquit. Non enim tantummodo versiones suas, &c.

Iterum ergo hortamur Vos, ut animo non concidatis. Aderit vobis, certe in Domino confidimus, Sæcularium Principum potestas, &c.

The "Pastoral Instructions by the R. C." (Roman Catholic) "Archbishops and Bishops," are a worthy echo of the Instructions of their Head. And that is saying quite enough. For, in truth, it is hardly possible to conceive any thing more awful and revolting, than the union and antithesis of the solemn and the ludicrous, of arrogance and humility, of truth and falsehood, of extravagant professions and almost unavoidable consciousness of hypocrisy, observable in this, as well as in almost every other papal document,—all tending to, and centering in, one point, the preservation and aggrandizement of, what falsely assumes to be, the Holy and Only Catholic Church; which, indeed, has done her best that the gates of hell shall not prevail against her, by taking them into her alliance; and Satan, she may trust, will not cast out Satan. Her destruction—for her reformation has been so long and obstinately resisted that it has become hopeless—will come from another quarter; and the most charitable counsel we can give her members is, to come out from the midst of her in time.

The following testimonies, exhibited by D. GERDES, in his *Specimen Italiæ Reformatae*, pp. 97, 8, will throw light upon the subject of the present work, and shew, that the Decrees of Rome against books were no dead letter, nor, living, an inactive one.

Et sunt gravissima in hanc causam verba NATALIS COMERTIS, Scriptoris Veneti,* Seculi XVI. "Exiit edictum, ut libri omnes impressi, vel explanationibus ab hæreticis scriptoribus contaminati, at non illustrati, sanctissimis magistratibus quæstionum ubique afferrentur, propositis etiam gravissimis suppliciis, si quis illos occultasset, suppressisset, ac

* Vid. Natal. Comes Histor. sui temporis Lib. xi. p. 202.

non obtulisset. Tanta concremata est omnis generis librorum ubique copia ac multitudo, ut Trojanum prope incendium, si in unum collati fuissent, apparere posset. Nulla enim fuit bibliotheca, vel privata vel publica, quæ fuerit immunis ab ea clade, ac non prope exinanita: Combusti sunt libri in multis Italiæ civitatibus, sed non sine multis populorum lamentationibus, ob amissos sumtus."

Consentit Latinus LATINIUS,* in ejus Ep. d. 19 Januar. 1559 ad Andr. Masium: "Sed heus tu! quid tibi tandem venit in mentem, ut quo maxime tempore omnibus pene libris, qui adhuc sunt editi, nobis interdicitur, etiam novos publicare cures? Nemo apud nos, ut ego quidem sentio, multis annis reperietur, qui scribere aliquid audeat, nisi si quid inter absentes per epistolas agendum erit. Prodiit nuper Index librorum, quos sub anathematis pœna habere prohibemur, ii vero tot sunt, ut paucissimi nobis relinquantur, præsertim eorum, qui in Germania sunt excusi."

The Index here referred to is evidently the Roman one of 1559 described in this work, pp. 23 et seq.

- The present work was nearly finished and printed, before I became acquainted with the discussion on the same subject by Bp. TAYLOR, in the Second Part of his *Dissuasive from Popery*, Book I., Section VI., entitled, "Of the Expurgatory Indices of the Roman Church;" or, in the only complete collection and edition of his Works by the late lamented Bp. of Calcutta, Vol. x. pp. 495—507. The acquaintance of that acute and laborious writer with the Roman Indexes was contracted, and, in a great measure, secondary; and, independently of the matter which was common and has been anticipated, his mode of treating the subject, which is that of a particular and minute examination of certain portions, or articles, of the contents of the Indexes, was considerably

* Vid. Lat. LATINII Lucubrat. Part II. p. 61. conf. *Simler* in *Vita Bullingeri*. p. 33.

removed from the course of discussion pursued in the present publication. His arguments, however, are conclusive, and eminently important; particularly those, by which he establishes the charge of altering, or expurgating, the Text itself of the Fathers. I must indeed express my doubt relative to the passage, which has been adduced by others, of SIXTUS SENENSIS, in the Dedication of his *Bibliotheca Sancta* to Pius V.; where the pontiff is complimented for expurgating and emaculating the writings of the fathers, contaminated and poisoned by the heretics; and I had myself declined using it in an appropriate place, because it occurred, that the serpentine dexterity, which we have to encounter, might explain the expression, of a purification from the additions of heretics, in *Prefaces, Notes, Indexes, &c.* The other proofs of the Bishop are incapable of such evasion, and will stand for reference, whenever the advocates of Rome have the assurance to call the facts supported by them in question.

THE END.

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